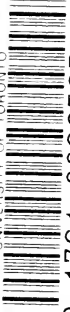


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PRIMITIVE RELIGIONS.

“The World’s Religions” Series.

- 1. Primitive Religions : An Introduction to the Study of Religions, with an account of the Religious Beliefs of Uncivilised Peoples.**
- 2. The Great Indian Religions : An Account of Brahmanism, Hinduism, Buddhism, and Zoroastrianism.**
- 3. Mohammedanism, and other Religions of Mediterranean Countries.**
- 4. History of Judaism and Christianity, in the light of Modern Research and Criticism.**

LONDON : WARD, LOCK AND Co.

"The World's Religions" Series.

PRIMITIVE RELIGIONS

BEING

AN INTRODUCTION TO THE STUDY OF RELIGIONS,

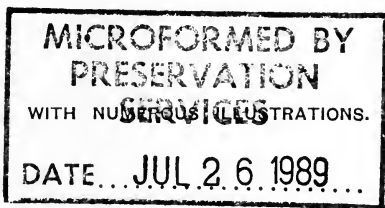
WITH AN ACCOUNT OF

The Religious Beliefs of Uncivilised Peoples,
Confucianism, Taoism (China), and Shintoism (Japan).

BY

G. T. BETTANY, M.A., B.Sc.,

*Author of "The World's Inhabitants,"
and Editor of the "Minerva Library of Famous Books."*

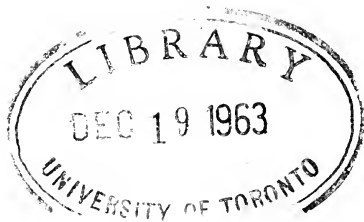


WARD, LOCK, BOWDEN & CO.,
LONDON, NEW YORK, AND MELBOURNE.

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PREFATORY NOTE.

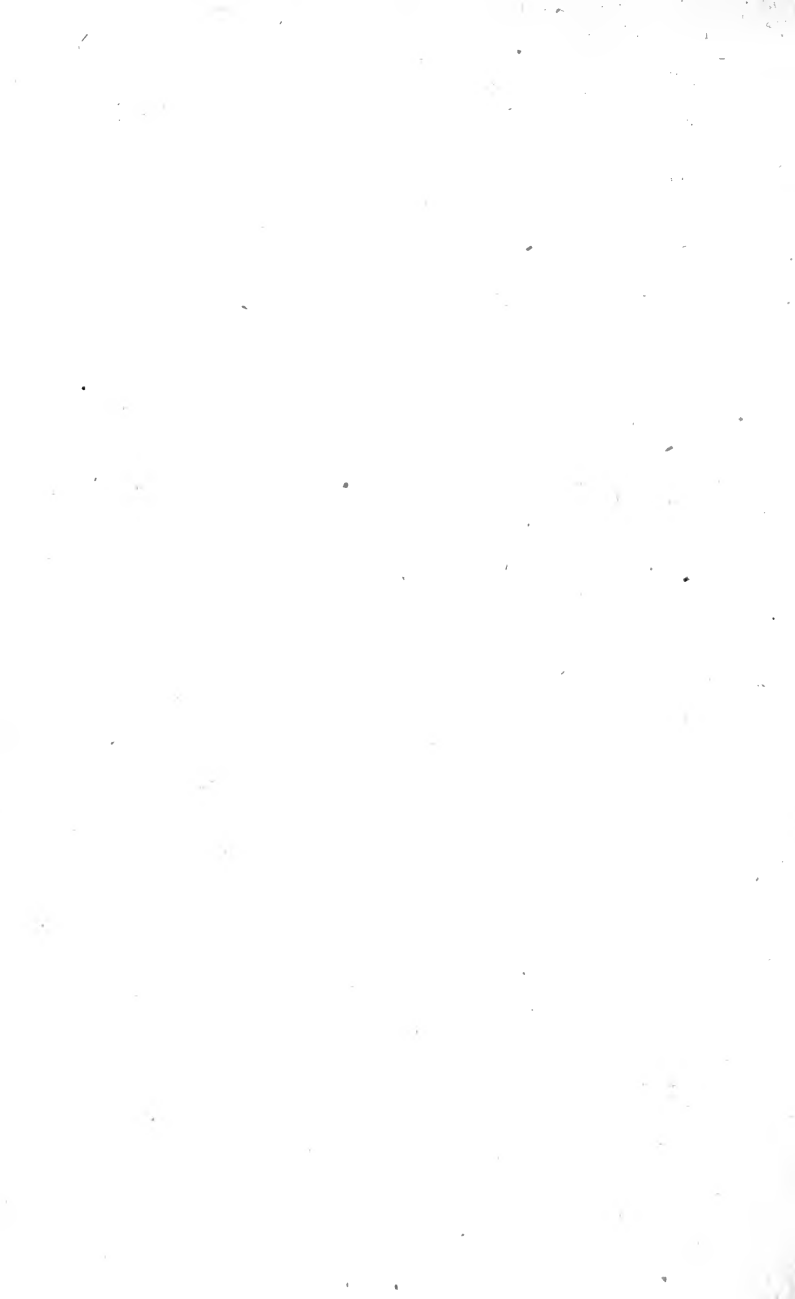
THE Introduction which follows, upon the general subject of Religions, renders any extended preface to this volume unnecessary; but it is desirable to state that it is part of a series dealing in succession with the whole of the important existing and extinct religions of the world. In this volume we contemplate principally the simpler forms of religion, some scarcely deserving the name, but yet in some cases reaching a complexity and a minuteness of ceremony, as on the West Coast of Africa, and among the ancient Aztecs and Peruvians, which foreshadow some of the more elaborate systems. Here are materials for studying the most pervading ideas on which religion is based, the power of the unseen and the inexplicable, the longing for communion with unseen Powers, the desire to propitiate those which can injure or bless.

When we come to the predominant religions of China and Japan (excluding Buddhism, which is properly an Indian religion, though in China and Japan remarkably influenced by national beliefs), we find special forms of primitive belief elevated into universal predominance. Ancestor-worship becomes an almost scientifically elabo-

rate superstition pervading the life of the people : and in connection therewith are many traits deserving our admiration. The simplicity, too, of the State religion, and the representative character taken by the Emperor as the father of his people, make the Chinese in this as in all else a fascinating study. But in the popular Taoism we find gathered up and intensified superstitions very characteristic of savages, and cloaking under a sort of civilised veneer most of the injurious and degrading influences of barbaric superstition. This volume thus presents a general view of the lowest forms of religion, and the utmost they have been able to achieve for humanity.

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In þe bygynnyng was þe word ⁊ þe word was
 at god. ⁊ god was þe word þis was in þe bygyn-
 nyng at god alle myngs were maad by hym:
 and wouten bym was maad myng þat my
 þat was maad in hym was luf, and þe luf was
 þe luf of men, and þis schyneþ in ðer kynglys and
 ðer kynglys comphendix not it.

BEGINNING OF ST. JOHN'S GOSPEL: WICLIF'S VERSION, 1380.

Introduction.

Man a religious being—Definitions of religion—Need of impartial study—
 Development in all religions—Facts our object—A book for all classes
 —A very modern study—Human interest in all religions—Relation to
 missionary effort—Animism—Spirits in natural forces—Spirits of
 deceased human beings—Conclusions from dreams—Continued existence
 of the dead—Angels and demons—Ancestor-worship—Nature-worship
 —Anthropomorphism—Idolatry—Fetishism—Totemism—Omens—Totem
 ceremonies—The taboo—Demonology—Witchcraft—Divination—Sha-
 manism—Priesthoods—Temples—Sacrifices—Gifts—Animal and human
 sacrifices—Substitution and expiation—Sacramental mysteries—Theism
 —Deism—Monotheism—Pantheism—Atheism—Theology—Science of reli-
 gion—Theosophy—Classification of religions—Personal founders—
 Universal or missionary religions—From nature religions to mono-
 theism—Groups of religions.

THAT man in his present condition is essentially a
 godfearing and godworshipping creature, is certain
 in spite of many contradictory appearances. Man a re-
 ligious being. That he has been largely the same in the past
 is assured; that he will be so in the future is most highly

probable. The rapt devotion of the mystic, the mortification of the ascetic, the zealous benevolence of the philanthropist, the ceremonial of the ritualist, the sublime flights of the theologian, the intense cry of the penitent, and the confident trust of the most abject in a benevolent Ruler of the universe, all declare that in modern times man believes, man trusts, that somehow good shall be the final goal of ill, that there is one Almighty Ruler who also cares for His creatures. Nay, we venture to claim that the doubt of the sceptic, the disbelief of the atheist, the suspense of the agnostic, are in themselves noteworthy signs that the subject is one of great importance, not to be passed over with neglect, and that the human soul feels uneasy about the matter and is not content without some attitude towards the great questions: "What am I? Whither am I going? Does any Providence care for me?" The more true that it ever is, that man cannot by searching find out God, the more persistently does he inquire, saying, "Who will show me any good thing?" And so, in the evolution of things, the human heart puts forth all the varieties of thought and feeling of which it is capable, "varies in every direction," to use Darwin's phrase, and beneficent forms are perpetuated. So large a space, so important an influence has the religious attitude of man, that it is safe to say that it constitutes one of the most important factors, perhaps the most important, in his progress.

We may define religion broadly as man's attitude towards the unseen, and whatever consequences his belief or attitude produces on his conduct or on his relations to fellow-men. It has been otherwise defined as the outer form and embodiment of an inward devotion, and as a system of doctrine and worship which its adherents regard as having divine authority; but these are definitions too limited for our purpose. Darwin, in the "Descent of Man," Part I., chap. iii., describes the feeling of religious devotion as a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps

other elements; and he says that no being could experience so complex an emotion until considerably advanced in his intellectual and moral faculties. Consequently this view, including only the higher types of religion, is not sufficiently comprehensive for our purpose. We must include not only beliefs in unseen spiritual agencies, fetishism, polytheism, monotheism, etc., but numerous superstitions and customs and practices associated with such beliefs—human sacrifices, trials by ordeal, witchcraft and sorcery. Although it was long the fashion to condemn unsparingly all these beliefs and practices, to leave them unstudied and term them worthless and degrading, yet we would suggest that even superstitions should be tenderly handled in discussion (although vigorously opposed or discouraged in practice) by a lover of his kind; for in most cases they may be considered to be based upon some genuine experience of mankind, some fear, calamity, or uprising of soul, some correspondence with felt want, some desire or possibility of improving man's position in the present or in a future state. Of course there has been much practising upon human credulity, much quackery and humbug in connection with superstitions. But we would seek to view religions, not from the standpoint of a party or a sect, but rather from that of friends of all mankind, who would fain find some good in everything; and if no positive good be discoverable in a particular instance, let it, if possible, be the negative good of representing an effort or a desire after better things. There is need of Need of impartial study. all the charity, all the impartiality we can summon to our aid in this survey, for it is undoubtedly true that too much of the history of religion is a history of prejudice, of narrowness, of quarrelling, of passion, of evil in many forms. Yet, hoping all things, we would hope that even from these evils a better state arises than could have arisen otherwise. As in the general affairs of human life, so in religion, there is needed movement, circulation, some kind of change or progress, if life is to continue. Religions stereotyped, kept rigid and undeveloping by some worldly force or for some supposed

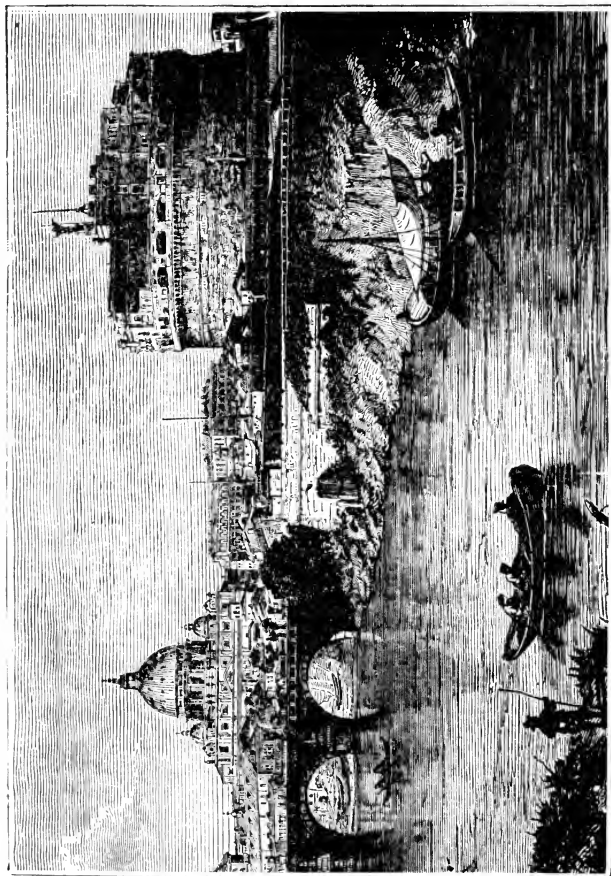
conservative rightness, have become baneful in many of their influences, leading ultimately to death by inanition or revolt.

Thus at the outset we must note that development marks more or less all religions that live or have lived. **Development** Just as mankind has grown and developed in **in all** other directions, the mental and emotional **religions.** faculties becoming developed have led to corresponding religious developments. It cannot be otherwise. The Christian religion is not exempt from this law, which is recognised by the greatest teachers in all ages of the Church. Granting, of course, that the documents of Christianity are the same that they have been for very many centuries, the conceptions derived from them are continually developing and expanding; and it is this expansion and expansibility which many recognise as the peculiar glory of Christianity. That this development takes different directions in different Churches may be seen by the modern doctrines of the immaculate conception of the Virgin Mary, and of the infallibility of the Pope, and by the assertion of the right of private judgment and of refusal to swear before courts of justice in Protestantism. The sooner people recognise that religion develops, like everything else, the sooner improvement will be possible in many backward communities. How often, like ostriches burying their heads in the sand, religious bodies have died out because they ceased to discern the march of events, and never realised that there might be other true things in religion besides their special creed.

Thus, while endeavouring to stick rigidly to facts, we may be permitted in some measure to study them as examples of the development of ideas and practices. It is true that for a full study of religious development we should need many volumes, and must include all extinct as well as existing religions. The former would be impossible, for it can hardly be doubted that there have been forms of religion which have left no records. But even those which survive in records, or in actual existence, are so numerous and include so much that only a brief review of some of them is possible.

The aim of this book is to give information—to describe what is seen or known about the external phenomena, the present influence, the doctrines, the ordinances, the ritual, with a brief summary of the history

Facts our
object.



ST. PETER'S, ROME, AND CASTLE OF ST. ANGELO.

of numerous primitive forms of religion. We disclaim any obligation to furnish an explanation of their manifold forms, and leave the task to those who may be more

confident or more in-seeing. The time during which religions have been studied in any comparative sense is too short as yet to afford grounds for sound general reasoning on the subject. The best history available is the best explanation; and in so far as the history becomes perfect and accurate may the explanation be approximately true. But behind all human history, as behind the mystery of life, is that other side, that infinite unknown, which we shall none of us know in this life, which would most probably alter so many of our notions.

A further remark must be addressed to those who look for their own views in these pages. This book is intended

A book for all classes. to be read by all classes of readers, of all schools of religious thought. It cannot therefore fitly be the vehicle of any special school; it cannot take up the rationalist's parable, and say every religion is a human or a natural product, or the view that one religion is exclusively divine and true, and all others are false and born of evil, or the other view, that one religion is as good as another. As far as possible we shall deal with facts, and leave them to teach their own lesson. It is only in the present century that the comparative study of religions can be said to have come into existence, it being previously considered useless to study "false religions," or forms of idolatry. These were very curious facts noticed by travellers, but they remained merely curious marks of the savage or pagan or heathen condition of the

A very modern study. countries or peoples concerned. Studies of anatomy, of language, and of civilisation, and the doctrines of evolution or development as applied to mental phenomena, have all contributed to lead up to the comparative study of religions. The belief that man forms a single species, that his mental constitution is fundamentally the same everywhere, and that there may have been one original common language has suggested the study of the common elements in man's religions all over the world. Indeed, to obtain a view of man's development from a primitive condition, it is necessary to obtain a classification of his religions, and to find out what part they have played in his history. In this

age we cannot rest content with knowing our own race, and its social and religious history. Our sympathies have expanded, our inquisitiveness has grown, till we take in all mankind, and want to explain as we want to sympathise with all. And to justify such an interest, such a curiosity, it is not necessary to prove that there is good in everything and in every form of religion. The belief that there is much that is bad everywhere, and even that some forms of belief or practice are wholly bad, is not inconsistent with a keen interest in knowing what our fellow-men have thought and done in matters pertaining to religion. Rather should we say with the old Roman, "I am a man; I consider nothing human is outside my sympathy and interest."

But in a higher sense even than knowledge, classification, scientific explanation, we may claim that the study of religions is essential in reference to all efforts at evangelisation of non-Christian peoples. How often missionaries have found that their efforts have been fruitless because of their not understanding the religious state of mind already existing in the people to whom they have preached. How often they have denounced a people as utterly given to barbarism, as having no religion but the grossest idolatry, when the fact was, that they never succeeded in gaining any admission to their religious rites, or in learning from the people themselves what their beliefs were. Let us imagine the attitude which many Christians would assume if a foreign missionary of some unknown religion should advance some totally different conception of the Deity from that which they and many generations of ancestors had believed in and revered, with which their most cherished hopes and aspirations were bound up, and which was ingrained in their moral and spiritual nature. We can realise this to some extent by recollecting the excitement created in modern times by the publication of the works of Strauss, Renan, Matthew Arnold, Colenso, and others. How then can we expect that unlearned, prejudiced, uncivilised savages should patiently listen to

Human
interest in
all religions.

Relation to
missionary
effort.

and accept what a foreigner teaches, if he proves that he knows nothing about their own belief, and does not appreciate any part of it? Especially is this important in dealing with the religious views of old and highly-civilised peoples like the Chinese, the Hindus, and others. We believe that it is now almost universally recognised that missionaries ought to begin by learning all they can about the religious beliefs or superstitions of the peoples to whom they are sent, and showing as much tolerance as possible to their views, and every encouragement to what is correct or beneficial in them. Not less important is it for English-speaking people, who are in contact with men of many religions all over the globe, to have knowledge and tolerance of, even respect for the religious convictions of other races. Those who send out missionaries are equally bound to study the conditions under which they are expecting these devoted men to work, and to have correct views of the difficulties they may experience. Finally, it may be claimed that we rise in the scale of reasonable beings in proportion as we take larger and more comprehensive views of our whole species, and especially of the attitude of mankind towards religion; and this can only be fully done after a rational study of the forms under which they reverence or regard the powers above and about them, seen or unseen.

Before proceeding to give a rough classification of religions, there are a number of terms which it is desirable to explain or define, and which are of importance in our study. The first we will take is "animism" (Lat. *anima*, soul), which has been brought into its present use by one of our greatest anthropologists, Dr. E. B. Tylor, and which represents in a convenient way the part played by the doctrine of souls and spiritual beings. No other term includes the same ideas without some other special reference: thus, "spiritualism" has acquired quite a peculiar meaning in reference to the doctrine of spirits, indicating a belief in the possibility and actual occurrence of direct communications between human beings and the spirits of the dead or other spirits.



BUDDHIST SERMON, BURMA.

Some kind of animism is found to be almost if not quite universal, being believed to have two main sides—

Spirits in natural forces. the idea of spirits being in natural objects or working in natural phenomena or forces, and the idea of a spirit or soul being in human beings when living, and becoming separate from them at death. It is the most natural reflection for mankind to make when viewing the dead body of a relative or friend, that something has departed from it which was the animating principle. When, from whatever cause, unconsciousness has occurred in any individual, and after

Spirits of deceased human beings. a more or less prolonged period, the consciousness has returned, it is equally natural to conclude that the spirit had for a time departed; and if any operations have been resorted to, be they prayers, incantations, divinations, or sacrifices, during the interval, it is natural to believe that these processes have been the cause of the return of the spirit. Then, when death has really taken place, there is a tendency to repeat the same performances, in hope of bringing back the spirit; and thus a very simple origin of worship (from the natural point of view) is given, and one not inconsistent with the view of those who see in worship the result of a Divinely implanted instinct.

The phenomena of dreams must here be considered, for these must from the first have had a powerful influence. **Conclusions from dreams.** The absolute reality of things seen in dreams is never doubted by many savage races; and the fact that the figures of themselves and other human beings, and also those of animals and plants, can be seen in dreams, taking part in natural or in extraordinary actions, strengthens the belief in a spirit world. The belief in a ghostly semblance of itself being separable from the body may be inferred from appearances in dreams being coincident with the absence of a person at a great distance, or taking place when the body is dead, buried, or even wholly disintegrated.

Thus the ghost or spirit is imagined to be an image of the human or other being, unsubstantial but real; and it would be very natural to imagine such a spirit for all

animals; it is even transferred to weapons and objects of luxury, or food and drink, for these are sacrificed to the dead in order that their "spirits" may be bestowed upon the dead. The bearing of this conception of spirits upon the idea of ghosts is evident, though we will here express no opinion as to the reality or nature of such phenomena as apparitions of the dead.

It is obvious that if animals and plants can be conceived to have souls or spirits, it is possible to transfer the same conception to grand material objects, especially such as perform or take part in visible changes on the earth or in the sky. Thus rivers, seas, clouds, sun, moon, and stars are imagined to have, or be inhabited by, spirits; and the basis is afforded for all kinds of religious developments.

From this soul-belief has arisen a whole series of beliefs about the dead, the state of existence of the departed, their relation to the living, and a future existence. We must be understood, of course, here to prejudge no question, and to imply nothing as to this **Continued existence of the dead.** having arisen by "inspiration" of the Creator. But in this connection we may mention the ideas of the spirits of the dead remaining in the neighbourhood of the survivors, or being removed to a distance, to some region where they continue to live a life much like the present, or a life either much more happy or much more miserable, according to their conduct or merit here. So that much of all moral teaching has come to be connected with the doctrine of a future life.

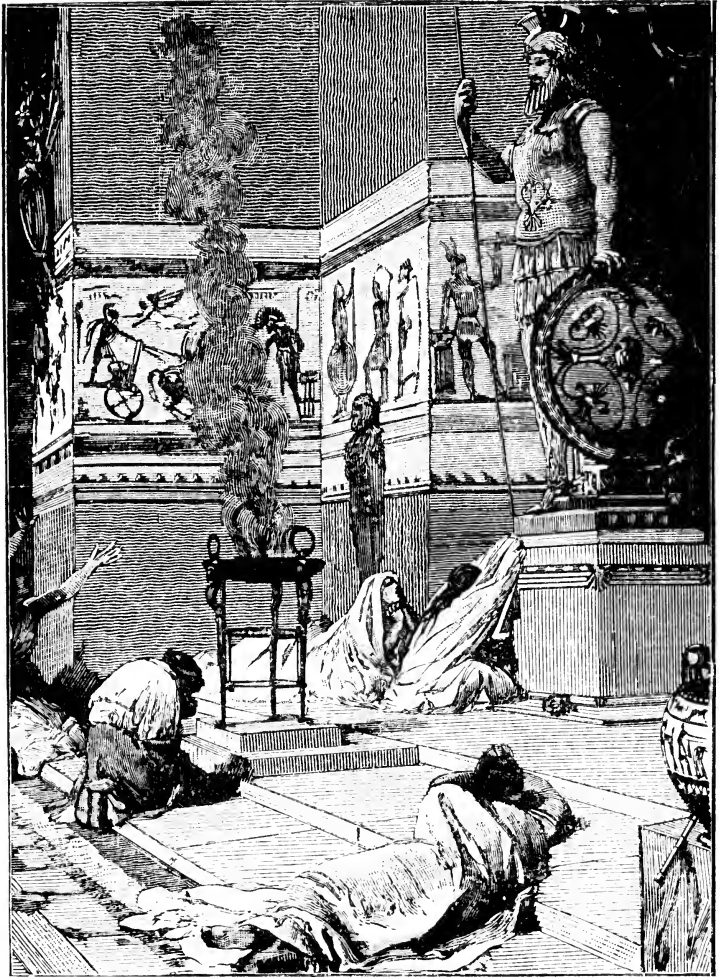
Then further, from such an idea of souls, the imagination has risen to the conception of a number of spirits of more or less power, but distinct from any being **Angels and demons.** represented on earth or in the material heavens. So we get angels and demons and varied subordinate deities. Thus every phenomenon could be accounted for as the work of some deity or spirit, without any belief having necessarily arisen in a supreme Deity. Storms, floods, lightning, diseases, and all calamities came to be laid to the charge of special spirits; and the desire to expel these spirits has given rise to many forms of sorcery,

divination, exorcism, etc. Many of these spirits are,—for what reason it is difficult to say,—held to be those of human beings, living or deceased; and thus the appeasing of their anger or securing of their propitious action has been combined with rites for or in connection with death. And here we have one of the springs, though probably not the only one, of the widely-extended ancestor-worship, especially that of powerful men or leaders of tribes. These men were conspicuous for their qualities while alive; and their souls are judged to possess the same great or powerful qualities (sometimes malignant) after death. Thus they must be revered and propitiated, or appeased, in the manner judged most desirable or successful.

Nature worship in its infinite variety of forms arises from the belief in spirits animating everything, or from a reverence for the inexplicable powers at work in the world. A flood bearing away with irresistible force the works of man, the fire which in torrid climates burns up vegetation and devours man and beast, the lightning which kills in the twinkling of an eye, the sun which prostrates at noonday, all these were mysteries which we cannot be surprised that man in a low state of civilisation should worship. Nor is it astonishing to find that these spirits are classified into good and evil, favourable and malignant, or that the phenomena of the universe are attributed to great antagonistic powers of good and evil deities. By whatever influence it arises, we shall see how, in communities worshipping many gods, some one has gained pre-eminence, while in others, it may be, one of the tribal gods or the single god worshipped by the tribe has later been conceived as the universal God.

Anthropomorphism (Greek, *anthropos*, man, *morphe*, form) is in religion the representation of the Deity as having the form and performing the actions of a man, or in a similar way to a man. And it may be extended to every case where a spirit, more than human or other than human, is represented as like a man or as acting like a man in any way. The term

is in philosophy extended still more widely, but we need



ROMAN WOMEN PRAYING IN THE TEMPLE OF MARS AFTER THE BATTLE OF CANNÆ.

not concern ourselves with this further development. It is evident that man being man, it is impossible for him

to conceive God except through human faculties; and even the purest and best representation of the Godhead which he can have, must be tinged by his own human qualities. Consequently attempts to entirely do away with anthropomorphism have resulted in the idea of God being reduced to an impalpable imagining which is ill-calculated to produce reverence or worship, such as the late Mr. Matthew Arnold's "the eternal not-ourselves which makes for righteousness." Here a middle course seems pointed out. Being human, it is impossible to keep ourselves from anthropomorphism to some extent; but we must remember, while discussing or thinking about the Deity, that our best ideas must be faint shadows of the truth, and cannot reach the full truth.

The term idolatry originally designated all worship such as is forbidden in the Second Commandment, "Thou shalt not make unto thee a graven image; to no visible shape in heaven above, or in the earth beneath, or in the water under the earth, shalt thou bow down or render service." Such a prohibition could have had no meaning, apart from the fact that such worship and service were frequent and prevalent in the world in which the Israelites moved. That it has existed, and does still exist, may be taken as an axiom in the study of religions. An "idol" included every object of reverence or worship among the people with whom the Israelites came in contact; and "idolatry" came to be used among the early Christians to designate all the practices connected with the forms of religion which they found existing around them, and antagonistic to Christianity. Thus the term idol, according to many, includes not merely images, or representations made by human workmen, whether in the form of pictures or sculpture, of any person, Divine or otherwise, taken from actual life or derived from the imagination, and made use of in religious services; but also any natural objects, living or dead, either worshipped or revered, though (it may be) only as signs of something not seen. It may be said with truth, that in most cases it is not the idol or image at all which is worshipped, for it is believed in merely as

the representation of an absent god, or as the symbol of an idea, or as the dwelling-place, temporary or permanent, of a god, without being supposed to possess any supernatural quality itself. Nevertheless the more ignorant and degraded people have largely regarded the idol as itself embodying power of some sort, generally supernatural.

We thus come by a natural transition to fetishism, which is generally understood to signify a belief in peculiar or supernatural powers residing in certain ordinary material objects, which are consequently worshipped. This idea is specially connected in European minds with the alleged casual selection by West African negroes of any kind of object for adoration, prayer and sacrifice being made to it, while, if any calamity befall the worshipper, the fetish is accused of having brought it about, and may be deposed, and even beaten or destroyed. Now the word "fetish" was not a negro but a Portuguese word, *feitico*, an amulet or charm; and the early Portuguese voyagers to Western Africa, finding small objects revered or worshipped by the negroes, somewhat resembling those so well known as amulets among themselves, spoke of them as the *feiticos* of the natives. Thus the word is properly restricted to inanimate objects, wooden figures, stones, etc., and is only improperly used to designate local nature-spirits or animals held in reverence. The fetishes of West Africa are, in fact, believed to be the ordinary abode of the deities either of village companies or of individuals. The local gods are believed, through the priests, to present those who require tutelary deities with certain objects (fetishes) in which they usually abide. These may be wooden figures, stones, calabashes, earthen pots, or even the most insignificant objects. The fetishes of village companies are deposited in some accessible place, and protected with branches as fences, which, when grown, constitute so-called fetish trees, which become sacred to the deity. Offerings of food, drink, and other things are regularly made to the fetishes. Families may obtain their fetishes as the result of dreams, but always through priests; if persistent ill-

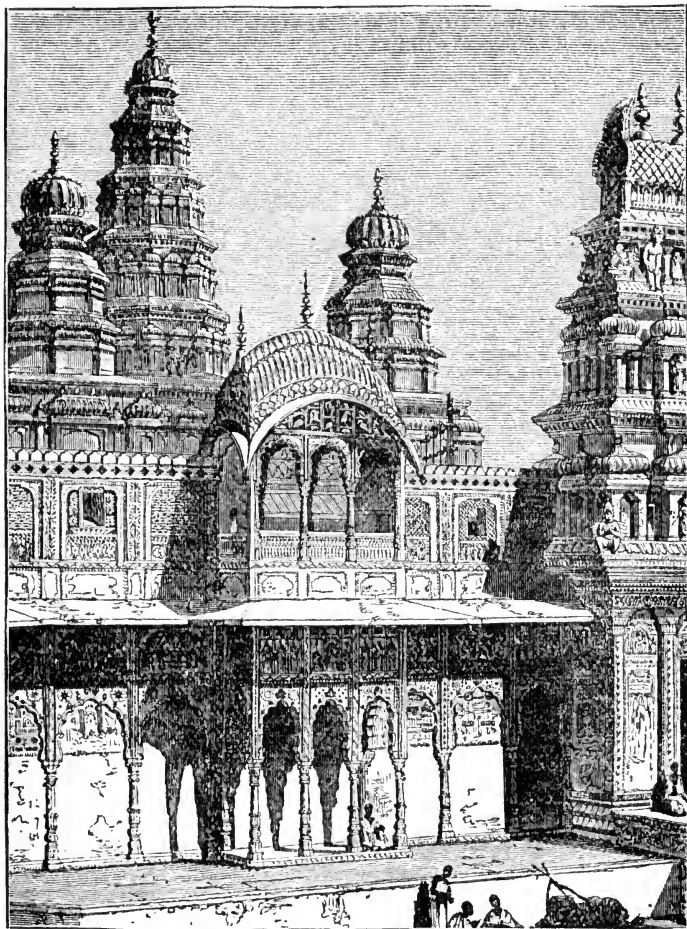
luck attends the family, the fetish may be burnt; the fact that it will burn or become injured by fire, being taken as proof that it is no longer the abode of a spirit. Individuals may also obtain, make, or select fetishes for themselves, and call upon a spirit to enter the object, which is then revered if good luck follows; these fetishes may work various ills upon enemies through the intervention of other objects, as charms.

“Totemism” is a term which has in recent years become important both in the study of religions and in that of

Totemism. tribal organisation and social life among uncivilised peoples. A totem is defined as a class of material objects which a savage regards with superstitious respect, believing that it protects him; he in return never kills it if an animal, or injures or gathers it if a plant. The more usual form of totem is a species of animal or plant, but sometimes a kind of non-living object. Totems are either common to a whole tribe or clan, the male or female sex of a tribe, or belong especially to an individual. As regards the clan, it is found that there is a belief that all members are descended from a common ancestor, more frequently the totem itself, by whose name they designate themselves in common. All of the same totem recognise certain obligations to one another and to the totem. Sometimes, in addition to not killing or injuring the totem, it is forbidden to touch it or look at it. In consequence of these ideas we frequently find that injurious or troublesome animals are allowed to multiply to an enormous extent, and are even fed and protected. When dead, they are mourned for as if they were human beings belonging to the tribe. Various penalties are incurred by disrespect to the totem, such as diseases and death. Correspondingly, if proper respect is shown to the totem, it will protect and refrain from injuring the members of the tribe. Sometimes if the totem (for example, a snake) injures a man, he is supposed to have offended it, and is put out of the tribe. In many

Omens. cases signs given by or derived from the totem are made use of as omens; and in various ways they may be pressed to give favourable indications, or even

punished for not doing so. Frequently the savage dresses himself in the skin, feathers, tusks, etc., of the totem



TEMPLE OF RAMA, POSHKUR, INDIA.

animal, or imitates it in various ways, scarring, painting, or tattooing himself with this object. The totem sign is also used as a signature to treaties or agreements, and it

is carved upon dwellings, canoes, weapons, and other possessions.

Birth, marriage, and death ceremonies are largely tinged by totemism, the different ceremonies being chiefly explicable by a desire to secure protection from dangers which cannot otherwise be guarded against, **Totem ceremonies.** and are supposed to be supernatural. At death the idea is, to become one with the totem. Similarly, to celebrate the coming of age of a youth, he is formally and fully admitted into the totem. Sometimes attempts are made to recall a dead man to life by pronouncing his totem name; and other ceremonies may occur in which the totem is supposed to die and be restored. In some cases this ceremony is elevated into something which suggests that the totem becomes a god, dies for his people, and is revived again. When a totem is adopted by one sex only, it is said to be still more sacred than the totem of the tribe; for it will be ferociously defended against injury by the opposite sex, even though the same people may tolerate the killing of the clan totem. A special individual totem is frequently the first animal dreamt of during the fasts and solitudes marking the coming of age: in some tribes a man may not kill or eat his personal totem.

Totemism is very widely distributed, but it is not a system; rather, it is an indefinite growth, founded in certain natural or primitive notions of uncivilised man. As a subject it is the creation of students who have found in practices of mankind all over the globe common features, which may possibly, in many cases, have their root in a common origin of race, and have been developed in different directions owing to the migration and intermingling of tribes. But many of its characteristics are peculiar to isolated tribes. It is certainly largely connected with terror of or reverence for natural objects, and is believed in with a superstitious fear. It is best to regard it as a subject pertaining to religions, though not to be definitely classed as a religion.

The word *taboo* refers to the system of religious prohibitions formerly so largely in force in Polynesia; it

means primarily, "sacred," separate from ordinary use. It was an essentially religious observance, imposed by a priest or chief, and might be ^{The Taboo.} temporary or permanent, general or special. Thus idols, temples, chiefs and priests, and their property, were "taboo," or sacred; many things were specially tabooed to women. The penalties for disobedience were diseases or various punishments by the rulers. It became in practice a method by which the priests and chiefs took advantage of animistic beliefs to secure their power or their own ends. Extensive traces of similar practices have been found all over the world. Even the Nazarites' vow and the prohibitions of work or special actions on the Sabbath have been identified with taboo rules; and the Latin word "sacer" (meaning either sacred or accursed) is regarded as having essentially the same meaning as taboo.

Demonology may be separated as a subject of study in relation to religions, and has many curious facts and practices within its province. The Greek word ^{Demonology.} *daimon* originally meant a spirit or deity, without reference to good or evil qualities. Then it was applied to the spirits of the deceased, who become guardians of the living; next they were regarded as good and evil beings occupying a position between gods and men. It is almost special to Christianity to regard demons as exclusively evil. Among savage races it is common to regard diseases, especially of the hysterical, epileptic, and maniacal kind, as caused by the entry of some other spirit into the sufferer. Convulsions appear to be due to the possession of the body by some other spirit; again, wasting diseases are readily accounted for by the action of some intruding or some malevolent spirit; and it is a simple transition to consider such calamities as brought about by the spirits of deceased enemies, or spirits which are to punish some evil conduct of the sufferer; and in such cases the particular spirit concerned may be identified by the conscience-stricken one. Thus many ideas of demonology are derived from beliefs about human departed spirits. In some cases this goes so far

that the possessed one speaks in the character of the deceased person who is supposed to possess him. The way in which possessing demons are in many tribes talked to, threatened, cajoled, enticed, driven away by blows, etc., shows that they are regarded as spirits of human beings, still capable of being influenced by similar motives to the survivors. Consequently exorcism, or the expulsion of devils or spirits, has its place in nearly all savage systems. It is only the progress of medicine which has disclosed the real nature of many of the cases formerly attributed to demoniacal possession; and the belief in the latter lasts to our own times not only in many foreign countries, but also among the less intelligent rural folk in our own country. As late as 1788, a solemn exorcism of seven devils out of an epileptic, by seven clergymen, was performed at the Temple Church, Bristol.

Among adjuncts of demonology, sorcery and witchcraft claim a place, though we cannot here enlarge upon them.

Sorcery and witchcraft. All the practices included in these terms spring from the belief that spirits influence mortal affairs and can in turn be influenced by mortals who possess the right method. Special ceremonies at regular intervals are frequently held, to drive out all the demons from a locality. Guardian angels, on the other hand, are believed in widely, far beyond regions where the belief has been countenanced or encouraged by Christianity. The latter has also been connected with some of the most dreadful incidents in medieval history, witches and sorcerers having been subjected to most cruel treatment. Many of these have accounted for their performances by the influence of familiar spirits, which can be summoned by particular methods; and very many persons class modern spiritualism under the same heading. In many cases savage religions are almost entirely affairs of the good and bad spirits who manage most or all human affairs, the supreme deity being not concerned directly in such matters. Among the highest forms in which we find the conception of evil spirits is the Ahriman of the Parsees, and the Miltonic Satan with his attendant demons of various grades. Often the devils of our religion re-

present more or less closely the good deities of their enemies.

Divination signifies the obtaining of knowledge about unknown and future events or facts by means of omens or oracles, the idea being, that some divine knowledge is communicated to the diviner or soothsayer, or person who becomes the means of communication. "Signs sent by the gods," include all communications by what were called "oracles," examination of entrails of animals killed in sacrifice, the flight of birds, behaviour of animals, prodigies, lightning, dreams, palmistry, astrology, etc., each of which might be made the subject of an entire book. We can devote only incidental mention to them under the various religious beliefs of nations, or the more important subjects of religion; but they all testify to the belief in a god or gods and in supernatural spirits.

Shamanism is not the name of a religion, but of a form of religious belief and practice belonging to the old Mongolians, and which may almost be applied to the corresponding beliefs of the American Indians. A shaman is a kind of priest whose resources are chiefly wizardry and sorcery, apart from idols or fetishes. His influence (and that of the medicine-man of the Indians) rests on his assumed powers of influencing the good and evil spirits believed in (many of whom are ancestors). He has a ritual of magic and sorcery, procures oracles from the spirits, and offers sacrifices.

The priest has developed on the one hand out of the medicine-man, shaman, exorcist, etc., and on the other out of the head of the family, the patriarch, the leader. The elder and the cleverer men naturally gained most influence, and their words were most attended to, and the rites they inculcated were performed. Gifts were given either to the gods or priests or both; and the offering of the gift became essential to gaining the favour of gods and priests. When once priests existed, no one could gain admission to the order without some special claim or discipline, which was made severe in most cases; but unauthorised priests have always

existed in all grades, down to wizards and devil-doctors. From their fulfilling high functions and gaining high rewards, priesthoods have always attracted many of the ablest men; and in most religions they have included genuine and sincere believers in their worship and teachings. But they have also as a rule been conservative of established ordinances and very hostile to reformers, especially of religion. The traditional knowledge was almost exclusively in their hands till comparatively modern times; they alone knew how to appease or please the gods, or could perform the due rites, and thus their power has been enormous. On the other hand, numerous peoples have never had any powerful priesthood.

The word temple includes many kinds of buildings, all agreeing in one character, that they are supposed to be the special dwelling of a god or gods. In many

Temples. cases the temple has not our modern significance as a meeting-place for worshippers; often it is only open to priests, and the altar or stone of sacrifice is set up in front of (outside) the entrance. In most religions the temple contains a statue of the god, or other sacred symbol indicating his presence; and treasures, chiefly gifts from worshippers, are accumulated in and around it. Hence the temple becomes peculiarly sacred ground, protecting the priests from all insult, injury, or removal for punishment, and usually acquiring in addition the power of protecting those who take refuge in it. No doubt the idea of a place sacred to a god or to spirits arose very early, as may be seen by the numerous cases in which unhewn stones, placed in certain positions, have probably served as temples in pre-historic times. We must look to a far-distant past for the beginnings of external worship around sacred trees or stones, which were only gradually fenced or covered in.

The temple naturally suggests sacrifice, which originally meant any act or thing sacred to the gods, and only by specialisation came to signify gifts, or atone-
Sacrifices. ments to the gods. In very many religions the gods or spirits worshipped are honoured by gifts of vegetable food, libations of wine and oil, and consecration

of animal flesh; and these are distinguished from gifts of treasure, garments, images, lands, temples, etc.

Gifts.

Expiatory sacrifices, not found in all religions, form a distinct class; and in these the life of a victim is offered to appease the anger of the gods, or to gain their favour. The sacrifices or gifts in honour of the gods signify a view of the gods which is quite sure of their friendliness if properly worshipped and sacrificed to; and in a vast number of cases, these gifts mean an offering of banquets to the gods, from which their servants are not excluded. The appropriate gifts are like a tribute to an earthly king. Often the seasons suggest the fitting occasions for special offerings—harvest, vintage, the birth of young animals. We find all stages of view as to these sacrifices, from that in which the god is supposed to really need the food given, to that in which it becomes only a conventional mode of showing respect.

Animism pervades sacrifice very largely, especially when the sacrificial offerings are burnt; their spirit-essence being believed to ascend to the gods, and to satisfy them. From this, to the idea of slaughtering animals for sacrifice, *i.e.* that the god may have a meal of meat, is a natural transition. When, in any case, the faith in the old gods declined, and the sacrifices became diminished, a revival of religion, or its new development, included a demand for animal, and finally for human sacrifices, as expiation of the sins of the people; and the fact that human sacrifices primarily and generally consisted of enemies, is connected with the same practice in cannibalism.

**Animal and
human
Sacrifices.**

When a religion manifests a strong sense of sin, certain offences are deemed incapable of expiation, otherwise than by the sacrifice of life, either of the offender or of some one of his kin or tribe. When any great calamity occurs, it is believed that the deity has been offended, and nothing but the sacrifice of life will avail. Why, in certain cases, men sacrificed their eldest son is not clear; but it may have been on the principle of offering first-fruits or firstlings, or in the idea that only the blood of a very near kinsman would satisfy

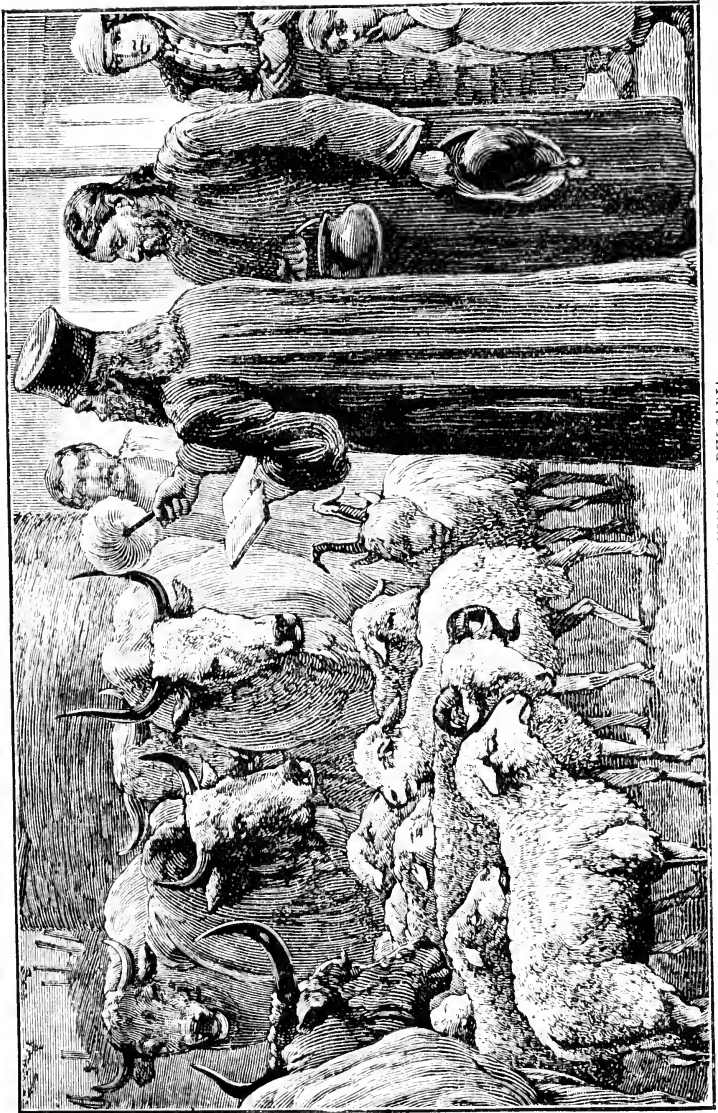
**Substitution
and expia-
tion.**

the god. The person held guilty can or will not be sacrificed, being important to the tribe, or in his own eyes, and so the idea of substitution arises, perhaps being stimulated by the idea that an innocent victim is more worthy than a guilty one. Often the substitute, when an animal, has been dressed up to resemble the guilty person, or the appropriate animal (sometimes the totem). Sometimes these human and expiatory offerings have become regular and periodic, to avert the anger of the gods, or to expiate sin frequently committed; often animals are regularly sacrificed as substitutes for human life; sometimes these sacrifices have degenerated into mere puppet sacrifices.

A further development consists in sacramental feasts or sacrifices, as when paste idols or slain victims are eaten sacramental by the worshippers, with the idea that the mysteries. sacred animal being eaten makes the worshippers one with the deity to whom it is sacrificed. Such sacrifices often take place in connection with initiation or celebration of blood-brotherhood.

"Even the highest forms of sacrificial worship," says Prof. Robertson Smith, in the "Encyclopædia Britannica," "present much that is repulsive to modern ideas; and in particular it requires an effort to reconcile our imagination to the bloody ritual which is prominent in almost every religion which has a strong sense of sin. But we must not forget that from the beginning this ritual expressed, however crudely, certain ideas which lie at the very root of true religion, the fellowship of the worshippers with one another in their fellowship with the deity; . . . and the piacular forms, though these were particularly liable to distortions disgraceful to man and dishonouring to the Godhead, yet contained the first germs of eternal truths, not only expressing the idea of divine justice, but mingling it with a feeling of divine and human pity."

The word and the subject "Theism" is of the highest importance in religions. The word in combination enters into pantheism, polytheism, monotheism, and **Theism.** atheism. By itself it has a signification which it has not always when in combination. In its widest



BLESSING DOMESTIC ANIMALS, BULGARIA.

extension it includes the whole subject of Divine Being or Beings; but ordinarily it is restricted to much the same range as monotheism, the belief in one God. It then contradicts and is antagonistic to polytheism, pantheism, and atheism. Again, theism has been used as the contrary of deism, a form of belief in one God by the light of nature, or from natural religion. Deism is

Deism. generally distinguished from pantheism in regarding God as distinct from the material world, and from theism, in imagining that the Divine Being has created the world and endowed it with certain powers and potentialities which are left to work out their results uninfluenced by the direct interference or action of God.

It would detain us too long to expound the history of theism since Christianity arose. We must note here

Monotheism. that Christianity and Mohammedanism are the only two truly theistic or monotheistic religions; and that this title has been denied to Christianity by those who consider the doctrine of the Trinity, or Three Persons in the Godhead, as excluding it from monotheism. In past times many regarded monotheism as the primitive religion, from which mankind had fallen away by sin and degradation. Now-a-days a great proportion of students of man and religion believe that monotheism is a later growth than polytheism, or belief in more than one God. There is some ground for the belief that, in some religions at least, the idea of one supreme God arose by the exaggeration of the qualities of some particular god already worshipped, or out of the belief in a tribal god, originally peculiar to them and hostile to their enemies; but it is questionable if we can ever arrive at the true origin of religion, for the ancient races are dead and have left no records behind them, and there are no data for saying that all those peoples who had a religion have left records of it. The traces of religion in the oldest words and the earliest remains and records left show that animals, ancestors, powers of nature, and deities were then worshipped; and beyond this we cannot go.

Pantheism is a mode of looking at the universe which

identifies the creation with the Creator, regarding all finite things as different modifications, or aspects, or manifestations of one eternal, self-existent being, from which they are derived. Within or around this conception are grouped many views which represent the universe very diversely, some approaching very near to monotheism, or even being very properly described as forms of monotheism. Pantheism.

Atheism (*a*, without, *Theos*, God) again, takes several forms. Dogmatic atheism, which has extremely few adherents, denies the existence of a Divine Being; critical atheism says that He has not been proved to exist; while philosophical atheism says that it is impossible for finite beings to know in any real sense that the Divine exists. Atheism.

Theology, as a technical term, needs a definition; it is as old as Plato and Aristotle, signifying "a discourse or doctrine concerning divine things." Thus the term may be used to include non-Christian as well as Christian systems. Its special use in Christianity will be referred to later. It is now generally understood to mean the system of doctrines which concern the person, attributes, and works of God. Theology which accepts the Bible as containing a revelation of and from God, is distinguished from natural theology, which only includes arguments derived from human thought, observation, and reasoning apart from revelation. Some persons would define theology as the study of what mankind have thought or felt about religion or about God; but it is more correct, as well as more in agreement with the feelings of most intelligent people, to make the term imply belief in God, and the attainability of knowledge about Him. A mere study of the phenomena of religion can never be as vitally interesting as one which regards it as of the utmost concern to know what is to be known on the subject. Theology.

Is there then such a thing as a science of religion or religions? Not yet, but there may be in the future; and we are working towards it. We may be told that this can never be a true science, for the Science of Religion.

ultimate object of religion cannot be comprehended by mortals; but that objection would be fatal to all other sciences, for the Infinite First Cause of all natural forces cannot be comprehended. The science of religion will be an explanation or comprehension of religion, mental, natural, or revealed; but the study which is to produce it must be free and intelligent, and its conclusions must be based on sufficient evidence, the sources of that evidence being found in the natural world, in the thoughts of men's minds, in history, and in all teachings purporting to be, or accepted as, Divine revelations.

We must just briefly indicate the term "theosophy" as designating a "divine wisdom," or wisdom about divine

Theosophy. things, which is supposed to have special knowledge about the Divine nature and modes of working, either as the result of speculative philosophy or of special revelation; we can here have little to say of such systems. Hegel, Spinoza, Swedenborg, Boehme, Schelling, may be named among prominent theosophists.

We may next recognise the broad distinctness of primitive or nature religions, and those which are either **Classification of religions.** tribal, national, or universal in their scope. It is only a certain number of the latter which

are specially associated with a certain name—that of Confucius, Lao-tze, Buddha, Mohammed, Moses, Jesus: although it cannot be shown that others were not quite as truly the product of individual minds, whose names

Personal founders. have not been preserved. The great founders of religions mentioned above have given rise to ethical religions, religions putting prominently forward certain moral teachings; and further, preaching a way

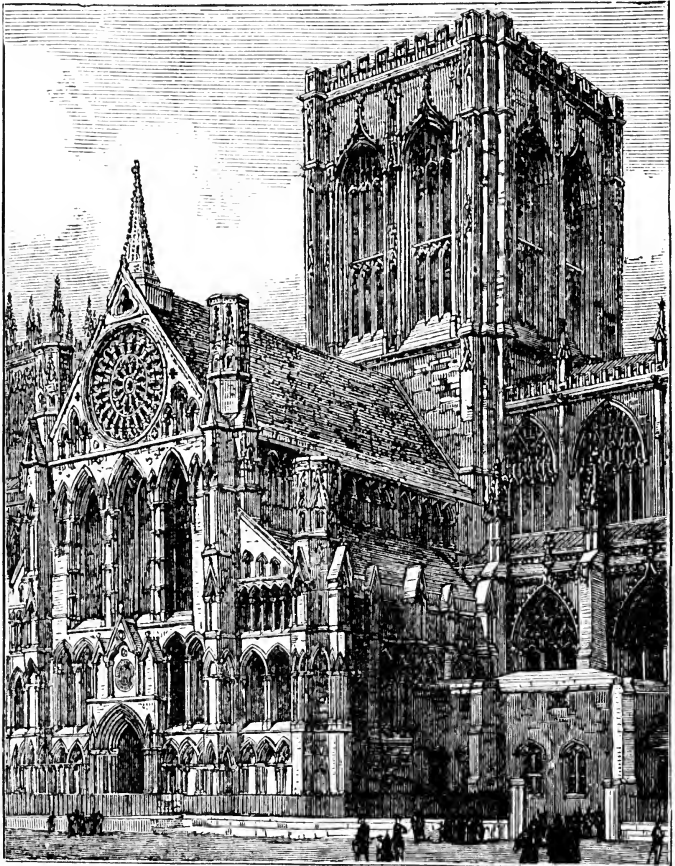
Universal or missionary religions. of salvation, and producing an organisation for the promotion and increase of the religion.

Three religions now remain which may be called world-religions in their scope, Buddhism, Mohammedanism, and Christianity; all aiming at converting the world, and professing to be able to satisfy the needs of the world.

As regards other than universal religions, we may quote the view of Prof. Tiele of Leyden ("Outlines of the His-

tory of Religion"). "It is on various grounds probable that the earliest religion, which has left but faint traces behind it, was followed by a period in which animism generally prevailed. This

From nature religions to monotheism.



YORK MINSTER.

stage, which is still represented by the so-called nature religions, or rather by the polydæmonistic tribal religions, early developed among civilised nations into polytheistic

national religions, resting upon a traditional doctrine. Not until a later period did polytheism give place here and there to nomistic religions, or religious communities founded on a law or holy Scripture, and subduing polytheism more or less completely beneath pantheism or monotheism. These last, again, contain the roots of the universal or world-religions, which start from principles and maxims." We give this, not as in any way indicating a doctrine that ought to be accepted, but as a speculation of an earnest student. There is much more in religion than can probably be comprehended in any simple classification. We now proceed to give a classification of religions into families, which may be of some service.

Animism, the primitive philosophy of spirits, has special manifestations among the Polynesians, Australians, negroes, Hottentots, Melanesians, Americans, the **Groups of religions.** highest forms being reached by the Chibchas, the Mayas, the Mexicans and the Incas, and by the Finns. The Chinese and Japanese religions, Confucianism, Taoism, and Shin-toism, form a special class. The Egyptian religion stands almost apart, including much animism and magic, with features of a higher kind. The remaining principal religions may be classified into Aryan and Semitic respectively; the former, the Aryan or Indo-European group, including Brahmanism and Hinduism, Buddhism, Zoroastrianism, Greek and Roman, Wendic, Slayonian, Celtic, Teutonic, and Scandinavian religions; the latter including Chaldean and Assyrian, Phœnician, and Canaanitish religions, besides Judaism, Christianity, and Mohammedanism. All that has hitherto been said, except the explanation of the meaning and significance of certain terms, must be taken only in so far as it may be borne out by the accounts which follow, or as interpreting the facts in a reasonable manner. No attempt is made to say what must or must not be believed. Every one should form his or her own conclusions as freely and independently as possible.

For further information see Tylor's "Primitive Culture" and "Anthropology;" "Encyclopædia Britannica," ninth edition. Max Müller's "Science of Religion," "Comparative Mythology;" Hibbert Lectures.



CHAPTER I.

Races without a Religion.

IT was long believed that no race was entirely without religion. But it is impossible to resist the weight of evidence which shows that numerous tribes and peoples have been or are without anything in the shape of distinct religious belief or observance. The evidence is that of the most distinguished and accurate travellers, the most credited scientific investigators, and the most enlightened missionaries. Charles Darwin says ("Descent of Man," i. 143):—"There is ample evidence, derived, not from hasty travellers, but from men who have long resided with savages, that numerous races have existed, and still exist, who have no idea of one or more gods, and who have no words in their languages to express such an idea. . . . If, however, we include under the term "religion" the belief in unseen or spiritual agencies, the case is wholly different; for this belief seems to be universal with the less civilised races."

Several tribes of Brazilian Indians are said, by Bates, Wallace, and Burmeister, to have no religion whatever. The Gran Chaco Indians (South America) were **American Indians.** declared by the early missionaries to have "no religious or idolatrous belief or worship whatever; neither do they possess any idea of God or of a Supreme Being. They make no distinction between right and wrong, and have, therefore, neither fear nor hope of any present or future punishment or reward, nor any mysterious terror

of some supernatural power, whom they might seek to assuage by sacrifices or superstitious rites." Central and South Africa have furnished numerous examples of the absence of religious ideas. A Zulu once said, "If any

Zulus. one thinks ever so little, he soon gives it up,

Kaffirs. and passes on to what he sees with his eyes."

Burchell found a tribe of Kaffirs with no form of worship or religion. They thought that everything made itself, and that trees and herbage grew by their own will.

The Caroline Islanders in the Pacific were without religion, having no temples, altars, offerings, nor sanguinary rites. The Queensland natives, according to **Polynesians.** Lang, had no idea of a Supreme Being, creator of the world, the witness of their actions and their judge.

The Arafuras (Papuan) in the Aru islands have not the least conception of immortality. When questioned they

Papuans. said: "No Arafura has ever returned to us

after death, therefore we know nothing of a future state, and this is the first time we have heard of it." Their idea was, When you are dead, there is an end of you. "Neither have they any notion," says M. Bik, "of the creation of the world. To convince myself more fully respecting their want of knowledge of a Supreme Being, I demanded of them on whom they called for help in their need, when their vessels were overtaken by violent tempests. The eldest among them, after having consulted the others, answered that they knew not on whom they could call for assistance; but begged me, if I knew, to be so good as to inform them."

A conversation recorded by Sir Samuel Baker, in his **The** "Albert Nyanza," is an excellent exemplification **Latookas.** of this non-religious state of mind. He is interrogating Commoro, a chief of a Nile tribe, the Latookas.

"*Baker*: Have you no belief in a futurè existence after death?

Commoro: Existence *after* death! How can that be? Can a dead man get out of his grave unless we dig him out?

Baker: Do you think man is like a beast, that dies and is ended?

Commoro: Certainly; an ox is stronger than a man; but he dies, and his bones last longer; they are bigger. A man's bones break quickly—he is weak.

Baker: Is not a man superior in sense to an ox? Has he not a mind to direct his actions?

Commoro: Some men are not so clever as an ox. Men must sow corn to obtain food; but the ox and wild animals can procure it without sowing.

Baker: Do you not know that there is a spirit within you more than flesh? Do you not dream and wander in thought to distant places in your sleep? Nevertheless, your body rests in one spot. How do you account for this?

Commoro, laughing: Well, how do *you* account for it? It is a thing I cannot understand; it occurs to me every night.

Baker: Have you no idea of the existence of spirits superior to either man or beast? Have you no fear of evil except from bodily causes?

Commoro: I am afraid of elephants and other animals when in the jungle at night, but of nothing else.

Baker: Then you believe in nothing, neither in a good nor evil spirit! And you believe that when you die it will be the end of body and spirit; that you are like other animals; and that there is no distinction between man and beast; both disappear, and end at death?

Commoro: Of course they do.

Baker: Do you see no difference between good and bad actions?

Commoro: Yes; there are good and bad in men and beasts.

Baker: If you have no belief in a future state, why should a man be good? Why should he not be bad, if he can prosper by wickedness?

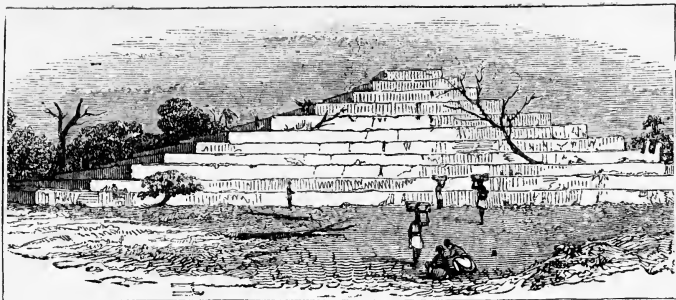
Commoro: Most people are bad; if they are strong, they take from the weak. The good people are all weak; they are good because they are not strong enough to be bad."

But while thus asserting that some tribes have been or are without belief in religion in the higher sense, it must be admitted that there are but few, if any, of whom it

cannot be said that they believe in spiritual beings of some kind. This phase of the religious sense has already been referred to in our Introduction, under the term "Animism" (p. 6).

Further proofs may readily be found in Sir J. Lubbock's "Prehistoric Times" and "Origin of Civilisation;" Archdeacon Farrar's paper on "The Universality of Belief in God and in a Future State" (*Anthropological Review*, 1864: ccxvii.); and Tylor's "Primitive Culture" (p. 35).





MORAI OF OAMO AND OBEREA, TAHITI.

CHAPTER II.

Religious Beliefs and Practices in Australasia, Polynesia, and Melanesia.

The Australians—Absence of worship—Sorcerers—Ideas of creation—Mode of discovering enchanters—Idea of becoming white after death—Burial—Ghosts—The Tasmanians—The future life an unwearied chase—Burial customs—Exorcists' methods—The New Caledonians—Feasts for spirits—Prayers—Rain-making priests—Strange burial customs—The Maoris—Deified ancestors—Legend of Maui—Atuas—Mythology—The abodes of spirits of the dead—The priests' duties—Modes of burial and mourning—The Friendly Islanders—Superior and inferior gods—Spiritual chief descended from the gods—Spirits of the dead—The Samoans—Guardian and village deities—Traditions—A stone rain-god—Functions of priests—The spirit land—The Hervey Islanders—Rev. W. W. Gill in Mangaia—Ideas of the universe and spirits—The father of gods and men—No idea of a Supreme Creator—Deified men and their exploits—The gods the life of men—The king's idols—Origin of a priesthood—Death due to sins—Exploits of Maui the fire-god—The dead thrown into chasms—Ideas of spirit-world—Mourning customs—The death-talk—The Society Islanders—Various deities—The future state—The priesthood—The Sandwich Islanders—Volcanic deities—Power of the taboo—The Fijians—The two spirits of man—The Fijian heaven—Passions of the gods—Human sacrifices—Fijian gods—The chiefs' funerals—The Papuans—Papuan idols—Burial of Papuans—The Dyaks of Borneo—The Sea-Dyaks' beliefs—Medicine-men—Superstitions of Land-Dyaks—Burial of Dyaks—Sumatran deities—Priests of the Battas—The Malagasy gods—Malagasy charms—Divination and sacrifices—Sikidy—Ideas of a future life—Burial rites.

THE AUSTRALIANS.

THE Australian natives are among the lowest in their conceptions relating to creation, nature, and religion. When discovered by Europeans they had no worship, nor any idea of a Creator; and it is not necessary here to give an account of various concep-

tions since developed, which resulted from their contact with white men. They have some belief in evil spirits who walk abroad and may be seen at night. Against the diseases caused by them, the aid of sorcerers was invoked; and they, by various performances and incantations, extracted the disease from the patient. The sorcerers were middle-aged or elderly men, specially initiated from some supernatural source, from ancestral ghosts, or spirits, and supposed capable of transporting themselves through the air, or rendering themselves invisible. The production of rain, wind, thunder, etc., was believed to be within their province. These men were not without some medical attainments of a rude kind. But they were believed to have the power, by various devices, of causing an enemy's ruin or destruction. A valuable account of Australian medicine-men has been given by Mr. A. W. Howitt in the *Journal of the Anthropological Institute*, vol. xvi. (1887). The reality of dreams is strongly believed in by the Australians; during sleep the spirit is supposed to wander from the body and meet other spirits.

Various Australian tribes are stated to have believed that: (1) Some things are self-created, and these created other things. (2) Everything was made by a father, who lived among the clouds, and had three sons. (3) A huge serpent is the cause of everything. The South Australians believed that the sun, moon, and stars are living beings who once inhabited the earth.

Sudden deaths are attributed to the enchantments of hostile tribes. "The method of finding out the enchanter is to clear the space round the deceased's grave, and smooth it so that the least traces of an animal passing over it may be detected—those of a beetle will suffice. The direction taken by this creature indicates the direction in which the enchanter lives; and one of the nearest of kin to the deceased sets out on his mission, travelling some hundreds of miles. Arrived at a place where there are natives encamped, he fraternises with them, staying with them for days till an

Sorcerers.

Ideas
of creation.

Mode of
discovering
enchanters.

opportunity presents itself of slaying the enchanter, who is already known by having coughed when eating some of the food which the stranger has taken care to distribute all round." ¹ The souls of those who have not been buried are supposed to haunt the earth as evil spirits. One tribe of Australians believe that their ghosts people the islands in Spencer's Gulf.

A Queensland tribe had the idea that their dead became white, because they saw this to be the case when they were flayed for eating; and when they first saw white men they actually believed they were the ghosts of their own dead that had returned. Sir George Grey was thought to be a returned son formerly speared to death at Swan River. "Yes, yes; it is he!" cried an old woman, who leaned her head on his breast and burst into tears.

Idea of becoming white after death.

The funeral rites of the Australians are simple, but very varied. The chief modes are burial, placing the body in a tree, and burning.

Burial.

Widows often shaved the head. White is their mourning colour, worn in the form of white clay. Eulogy of the departed in hymns and songs takes place after their death, according to their merits. Many Australians believed that at death the ghosts or souls survived, sometimes passing into some other person, or wandering about; and they begged it to cease its wanderings and enter some person. Some believed that they ascended to an upper region of the heavens, but could still visit their earthly abodes. Many of the detailed beliefs recorded about the Australians in modern times are, in fact, due to the influence of white men's visits and missionaries' teaching.

Ghosts.

THE TASMANIANS.

The aboriginal Tasmanians, now extinct, had very little more idea of religion than the Australians. They had an idea of a future life, where they should pursue the chase with unwearied ardour and unfailling success, and enjoy in vast abundance and

The future life an unwearied chase.

¹ Trans. Ethnological Society, New Series, vol. iii., p. 246.

with unsated appetite the pleasures which they sought during life. Some thought they were to go to the stars, or to an island where their ancestors were, and be turned into white people. They also believed in malevolent spirits inhabiting caves and forests. They did not like to move at night. In burial their customs varied, like those of the Australians; but they sometimes built a funeral mound, or placed a spear by the deceased, for him "to fight with when he is asleep." In mourning, the women would plaster their shaven heads with pipe-clay and cover their faces with a mixture of charcoal and fat, weeping and lacerating their bodies with sharp stones. Flowers were thrown on the graves, as well as the shaven hair of the women. Some of the bones of the deceased were often carried about in a bag hung round the neck. They believed in the return of the spirits of their departed friends to bless or injure them. During the whole of the first night after the death of one of their tribe, they would sit round the body, uttering a low, rapid, continuous recitative, to prevent the evil spirit of an enemy from taking it away.

Wise men and exorcists exercised considerable powers over them. They used charms and arts like mesmerism to expel diseases, terrified by the rattle of dead men's bones, twirled round a magic mooyum-barr, or oval piece of wood. They also kept sacred stones, which must on no account be seen by women. They had a superstitious regard for the sun, moon, and various constellations, but could not be said to worship them.

THE NEW CALEDONIANS AND SOLOMON ISLANDERS.

The New Caledonians exhibited a more definite religious belief. They had a word which represented "dead men" as a sort of deity; and their deceased chiefs were prayed to by name. The living chief acted as high priest, praying aloud to this effect: "Compassionate father, here is some food for you; eat it; be kind to us on account of it." Feasting and dancing

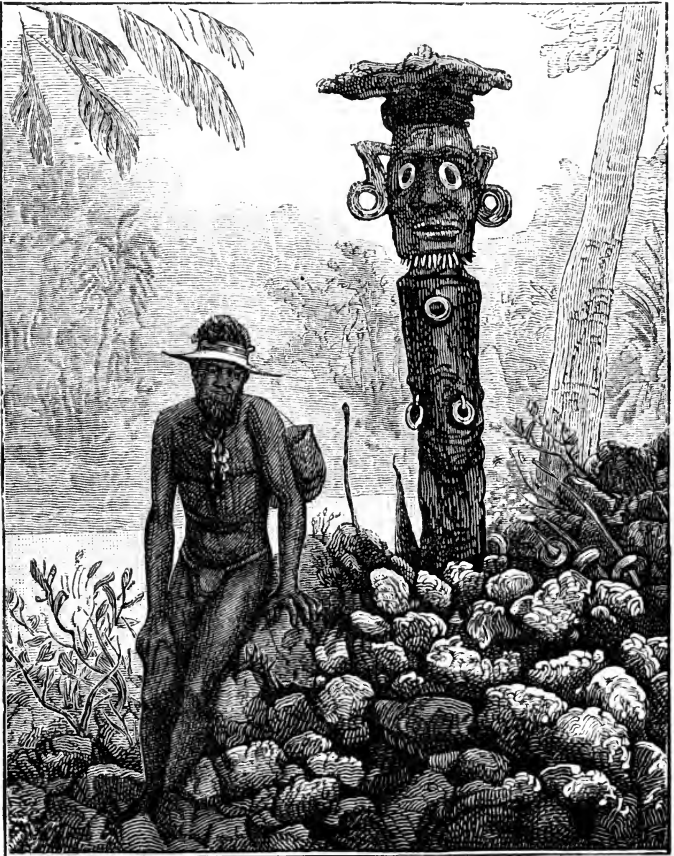
**Ancestor
worship.**

followed this ceremony. The natives of Aneiteum, New Hebrides, supposed, says the Rev. W. Turner ("Nineteen Years in Polynesia"), that the spirit at death leaves the body, goes to the west end of the island, plunges into the sea, and swims away to a place of spirits called Umatmas, where it is believed there are two divisions, one for the good and another for the bad. Their heaven consists in abundance of good food.

In New Caledonia, however, the spirits of the departed are supposed to go to the Bush. Every fifth month they have a spirit night, when heaps of food are prepared. The old men and women hide in a cave, and represent the spirits of the dead to the credulous juniors, singing in an unearthly fashion, which is followed by wild dancing outside. These people are not without definiteness in their prayers. They pray to one god for the eye, that they may see the spear as it flies towards them; to another for the ear, that they may hear the approach of the enemy. Certain disease-makers are believed to produce sickness; and this was especially found to be the case in the island of Tanna, where they burn the refuse of food, the idea being that when it is all burned the person dies. "Whenever a person felt ill, a shell was blown for hours, as a call or prayer to the disease-maker, to stop burning the rubbish, and a promise of presents."

There is also a rain-making class of priests in New Caledonia. Their method is to pour water on the skeleton of a body exhumed. Almost every family has its priest, and the chief is high-priest. Tanna no idols were found. The people used the banyan-tree as a sacred grove, and they venerated some sacred stones. In Mallicolo, New Hebrides, however, there were in every village, in the sacred house, three or four images, life size, dressed as men, and painted like mummies, which appeared to be held sacred. All the deities are supposed to be malignant beings. Sorcery and witchcraft are universally believed in. They have a tradition that their islands were fished up by the gods, who afterwards made men and women.

Captain Cook found the grave of a New Caledonian chief decorated with spears, darts, paddles, etc., stuck upright in the ground. According to Turner, the body



SACRED IMAGE, NEW GEORGIA, SOLOMON ISLANDS.

of the deceased is decorated with a belt and shell armlets. They raise and cut off the finger and toe nails whole to preserve as relics. They spread the grave with a mat, and bury all the body but the head. After ten days the friends twist off the head,

Strange
burial
customs.

extract the teeth as further relics, and preserve the skull also.

In the Solomon Islands predominant reverence is shown to the spirits of dead men—practically not extending beyond grandfathers. Common men are believed to have gone to a neighbouring island where they wander about aimlessly; the more distinguished are believed to remain in the neighbourhood of their friends, and to give them help when prayed and sacrificed to. Certain prayers, handed down from father to son, are muttered. Witchcraft and charms are much believed in, and sharks are much revered. The canoe-houses often appear to be in the way to become sacred buildings, and they are ornamented by carved wooden figures, representing ghosts of various deceased people. Food is sometimes set before these, and their removal would be held to bring punishment from the dead man; but many of the carved figures of the Solomon Islands have no religious significance. See Rev. R. H. Codrington's valuable paper, "Religious Beliefs and Practices in Melanesia," *Journal of Anthropological Institute*, vol. x.

THE MAORIS.

The Maoris of New Zealand were not much beyond the New Caledonians. When Captain Cook visited them, he saw no appearance of religious ceremonies, except that once he observed a basket containing fern roots hung up in a small enclosure, and said to be an offering to the gods, to render them propitious, and obtain a good crop. Their chiefs appeared to become deified, and even the living chiefs were believed to be deified, or to express the opinions of gods. Te Heu Heu, a New Zealand priest and chief, once said to a European Missionary: "Think not that I am a man, that my origin is of the earth. I come from the heavens; my ancestors are all there: they are gods, and I shall return to them." Maui was said to be their great ancestor, who drew the island out of the sea with a fish-hook. Spirits of the deified ancestors were believed sometimes to visit the earth in the form of lizards, spiders, and birds.

Deified
ancestors.

Legend of
Maui.

The Maoris applied the term *atua* to every kind of supernatural beings, but also included in it all active agencies of nature. They extended the same term to Europeans and their watches. The ghost of a departed chief was an *atua*, and might be benevolent or malevolent in the shadow world.

A certain mythology has been discovered among the New Zealanders, strangely reminding one in some of its features of the old Greek mythology. Rangi and Papa—the Heaven and the Earth—begot six children or gods, and fathers respectively: (1) of men and war; (2) of food arising without cultivation; (3) of fish and reptiles; (4) of winds and storms; (5) of cultivated food; (6) of forests and birds. A conspiracy between these gods resulted in the separation of heaven from earth.

The New Zealanders believed there were two distinct abodes for the spirits of the dead: Rangi, in the sky, and Reinga, in the sea, the entrance being at the northern extremity of the island. They ascribed internal diseases to sorcery or witchcraft, and they could only be cured by incantations. Evil deeds were punished in this world, and the punishments were sent from deified ancestors.

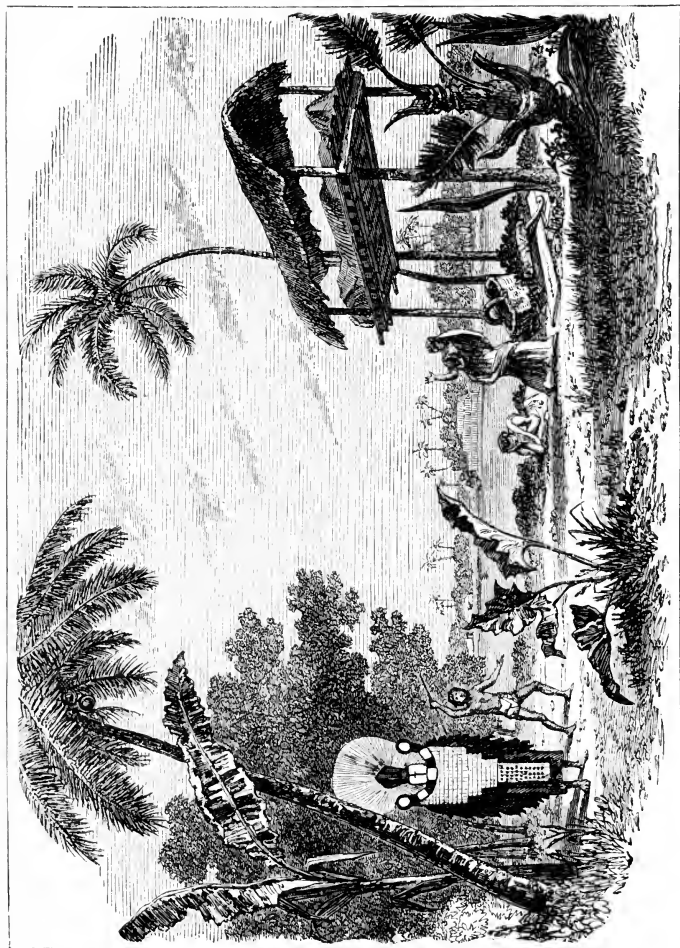
There was not much distinction between priests and chiefs; sometimes the chief's brother was priest. The priests' duties were to see the laws of the *tapu*¹ enforced, to heal the sick, attend at funerals and births, to tattoo people, to instruct children in songs and traditions, to advise in time of war, and to interpret omens. They were also supposed to converse with the dead.²

In Cook's time the New Zealanders did not bury their dead. At Queen Charlotte's Sound they threw them into the sea. The dead chiefs were wrapped in mats, put into canoe-shaped boxes, along with their club, and placed on elevated stages or

¹ *Tapu*, from which we derive our "taboo," meant sacred, or separate from common use.

² For an interesting account of the Maori Race, see Mr. Kerry-Nicholls's paper in *Journ. Anthropol. Inst.*, vol. xv.

suspended from trees, or interred in the houses where they died. Mourning by the relatives went on, with cutting



CORPSE, AND CORPSE-PRAYING PRIEST, NEW ZEALAND.

of the body, for weeks. About a year afterwards the bones were cleaned and secretly deposited by priests in sepulchres on hill tops, in forests, or in caves. Food and

water were placed at the graves of the dead, the spirit being believed to come at night and feed from the sacred calabashes.

THE FRIENDLY ISLANDERS.

Religious belief in the Tonga or Friendly Islands assumed a yet more developed aspect. The people believed in superior beings or gods, who dispensed good and evil to mankind according to their merits, and inferior gods, who are the souls of deceased chiefs, with inferior powers. All evils were ascribed to the anger of the good gods, or the mischievous disposition of the bad gods. Mankind, they said, originally came from Bolotoo, the abode of the gods. They believed in a human soul (except for the lower classes), existing in Bolotoo in the form and likeness of the body, the moment after death.

The Tongans had a spiritual chief, alleged to be descended from gods. The priest, when consulted, became emotional and "inspired," and declared the will of the god. Most of the gods had a separate temple and a separate priest; but there appeared to be no public or private religious rites without kava-drinking as a part of it. They believed in omens and charms, and sacrificed to the departed spirits of chiefs, and consulted the gods before commencing any important undertaking.

Among these people we meet with private and reserved burial grounds for the chief families. Like so many other races, they showed their mourning by cutting themselves with clubs, stones, knives, or sharp shells, shaving the head, and burning the cheeks.

THE SAMOANS.

The Samoans were conspicuous for the great number of their gods. Every one from birth had a protecting god; every village had its god, the names borne by them being, among others, "The Swift One," "The Sacred One," "Destruction," "The God of Heaven." They were supposed to appear visibly as

some animal, the rainbow, shooting stars, etc. Scarcity of food they ascribed to one particular god. They had traditions of a time when the heavens alone were inhabited, and the earth was covered with water. The heavens a long time ago fell down. Fire was obtained from the earthquake god. In one district they had a stone rain-god. When there was too much rain, those who kept the stone put it to the fire to dry, and cause the rain to stop. If there was great drought, they took the stone to the water and dipped it, thinking that would bring rain.

Traditions.

A stone rain-god.

The priests were either the chiefs, or the office was hereditary. The priests decided on peace or war, fixed the feast days of the gods, and received the offerings. Taboo was largely practised. To protect property, a rude representation of an animal or of some plague, by which it was hoped the depredator might be killed, was hung up. Thus there were the white shark, the sea pike, the ulcer, and the cross-stick taboo, the latter representing a disease running right across the body.

Functions of priests.

The Samoans believed that the souls of their chiefs were immortal, and that they were conveyed by spirits to an abode of ghosts beyond their islands, and very much like them. There was an imagined chief ruler of this land. At night these ghosts are able to revisit their old homes, and give counsel and predict the future to members of their family; to others they would carry disease and death.

The spirit land.

THE HERVEY ISLANDERS.

By far the most complete and accurate account we have of the religion and mythology of any Polynesian people, is that given by the Rev. W. Wyatt Gill, in "Myths and Songs from the South Pacific." Having lived for many years in Mangaia, one of the Hervey Islands, and gained the confidence of the last of their priests and of many others, he has been enabled to present us with an almost complete

Rev. W. W. Gill in Mangaia.

account, which is of extreme interest, and will enable us materially to shorten the accounts given of other Polynesians.

The Mangaian conceived of the universe as like the hollow of a vast cocoanut shell. The interior has a single aperture above, where the Mangaian dwell. At the bottom of the supposed cocoanut shell was a thick stem, tapering to a point, which was a spirit or demon, without human form, named "The Root of all Existence." Above this extreme point was a stouter spirit, called "Breathing or Life"; above again, a thicker spirit, "The Long Lived." These three were fixed sentient spirits, who together supported all the universe. In the interior of the supposed cocoanut lived a female demon, "The very Beginning," anxious for progeny. One day she plucked off a bit of her right side, and it became the first man, *Vātea*, the father of gods and men. Subsequent births from both her right and left sides by "The very Beginning," gave rise to lords of the sea, of the winds, etc., and one, named Tu-metua, "Stick-by-the-parent," living with the mother in "the mute land." Tu-metua, shortened to Tu, is a principal god in many Polynesian islands. A whole series of mythological events was assigned to these gods, almost as complex as the Greek mythology, and as interesting.

According to Mr. Gill, the Polynesians had no idea of a Supreme Being creating a universe out of nothing. Co-ordinate with the spirits or demons above mentioned were deified men; and birds, fish, reptiles, insects, and specially inspired priests were revered as incarnations, mouthpieces, or messengers of the gods. There are numerous traditions about the exploits of these deified men, evidently former chiefs. Rongo, the offspring of Vatea, was the chief god of Mangaia, reigning in the night or "shades." Mоторо was an ancestor god termed "the living god," co-ordinately worshipped. Makitaka, the last priest of Mоторо, embraced Christianity. The image of Mоторо is in the museum of the London Missionary Society.

Ideas of the universe and spirits.

The father of gods and men.

No idea of a supreme Creator.

Deified men and their exploits.

“The word ‘io,’ commonly used for ‘god,’” says Mr. Gill, “properly means pith or core of a tree. What the core is to the tree, the god was believed to be ^{The gods the} to the man. In other words, the gods were the ^{life of men.} life of mankind. Even when a worshipper of Motoro was slain in fair fight, it was supposed that the enraged divinity would, by some special misfortune or disease, put an end to the offender.” On entering the god-house of the king, a rude reed hut, the first idol was ^{The king’s} Rongo, in the form of a trumpet shell; next ^{idols.} came the honoured Metoro; then came eleven others, thirteen being the number admitted as national gods. The term applied to them, “dwellers by day,” signified that they were continually busy in the affairs of mortals. These alone had carved images. Those who “dwelt in night” were, however, supposed frequently to ascend by day to take part in affairs.

A strange explanation is given of the origin of a priesthood. The gods were said to have first spoken to man through small land birds; but their utterances ^{Origin of a} were too indistinct for guiding men, and conse- ^{priesthood.} quently priests were set apart, in whom the gods took up temporary abodes. Hence they were called *god-boxes*, or briefly gods. When consulted, an offering of the best food, and a bowl of an intoxicating liquor had to be brought. The priest, in a frenzy, gave his response in language intelligible only to the initiated. No one being supposed to die a natural death except from ^{Death due to} old age, the people inquired of the priests what ^{sins.} sins had occasioned any one’s illness. If the priest bore any one a grudge, he had only to announce that the divinity willed it, and he was put to death.

The exploits of Maui, the fire-god, are some of the most famous. He first captured fire from the nether world, raised the sky, and made the sun captive. ^{Exploits of} Many other arts of mankind are traced by the ^{Maui, the} natives to achievements of the gods. The in- ^{fire-god.} toxicating draught even is derived from that which the mistress of the invisible world gives to her victims. Thieving is taught by Iro, coming up on moonlight nights

from spirit land. Everything in earth, air, or sea is traced to a supernatural source.

The dead were thrown down the deepest chasms, in which Mangaia abounds, and these were supposed to be openings into the vast hollow, the repository of the dead. The Mangaians believed the spirits occupied themselves like mankind—marrying, multiplying, sinning, quarrelling. Birds, fish, rats, beetles, cocoanuts, yams, all abound in this Hades. The high road thither is closed. The spirits had so molested men, brought disease and death upon them, stolen their food, etc., that to put an end to these annoyances a royal person rolled herself alive down the great opening, which then closed up. Since then the spirits of mortals descend by a different route, and the inhabitants of Hades no longer molest mankind.

It is said that the first who ever died a natural death in Mangaia was Vectini, the only and beloved son of Tueva and Manga, who died in early manhood. The parents established those mourning customs which were ever afterwards observed. All the relatives blackened their faces, cut off their hair, gashed their bodies with sharks' teeth, and wore native cloth dyed red and dipped in black mud, forming a most odoriferous garment. Their heads were surrounded with fern singed with fire. These ceremonies occupied from ten to fifteen days.

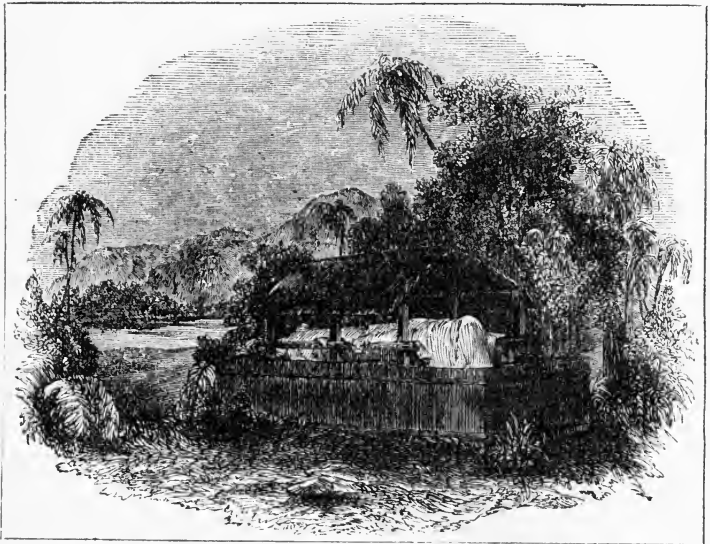
Sometimes, in honour of distinguished persons deceased, grand tribal gatherings took place, to recite songs in their honour. This was called, a talk about the devouring, or a *death-talk*; for when a person died, it was customary to say he was eaten up by the gods. As many as thirty "weeping-songs" were often prepared: each adult male relative must recite a song. Numerous most interesting specimens of these are given by Mr. Gill. We can give only a few lines from one of them.

"Speed, then, on thy voyage to spiritland,
Where a profusion of garlands awaits thee.
There the bread-fruit tree, pet son, is ever laden with fruit;
Yes, there the bread-fruit tree is ever in season, my child."

Human sacrifices were formerly offered by the Mangaians, and various families were at different periods condemned to furnish the victims; and horrible tales of atrocities in connection with them are preserved.

THE SOCIETY ISLANDERS.

The natives of the Society Islands worshipped many gods, some being gods of war and peace, others employed



TAHITIAN BIER.

as heralds between gods and men, others in healing. Some were gods of localities or of professions. The gods even presided over games, wrestling, dancing, and archery, offerings being made to them both before and after the games. Earthquakes were believed to be under the control of a special divinity. Fishes and birds were also among their divinities. The turtle was always held sacred, and dressed with sacred fire within the precincts of the temple, part of it being always offered to the idol. Spirits of deceased chiefs and relatives were

also worshipped, though with certain distinctions. Each notable spirit was honoured with an image, through which his influence was believed to be exerted. These images were kept in the Maraes, in houses raised from the ground on poles. The gods were believed to watch the people jealously, to be ready to avenge any disobedience to their injunctions conveyed through the priests. They attributed every calamity to the anger of the gods. Every

disease was supposed to be inflicted for some crime against the taboo, or some offering made by an enemy to procure their destruction.

The Tahitians had a vague idea of a future

The future state. They

imagined the spirit was seized by other spirits, conducted to the state of night, and usually eaten gradually by the gods. Some, however, were not eaten, but lived with the gods as deified spirits. They imagined a most beautiful heaven near a certain mountain; but they did not seem to assign this heaven to the good only,

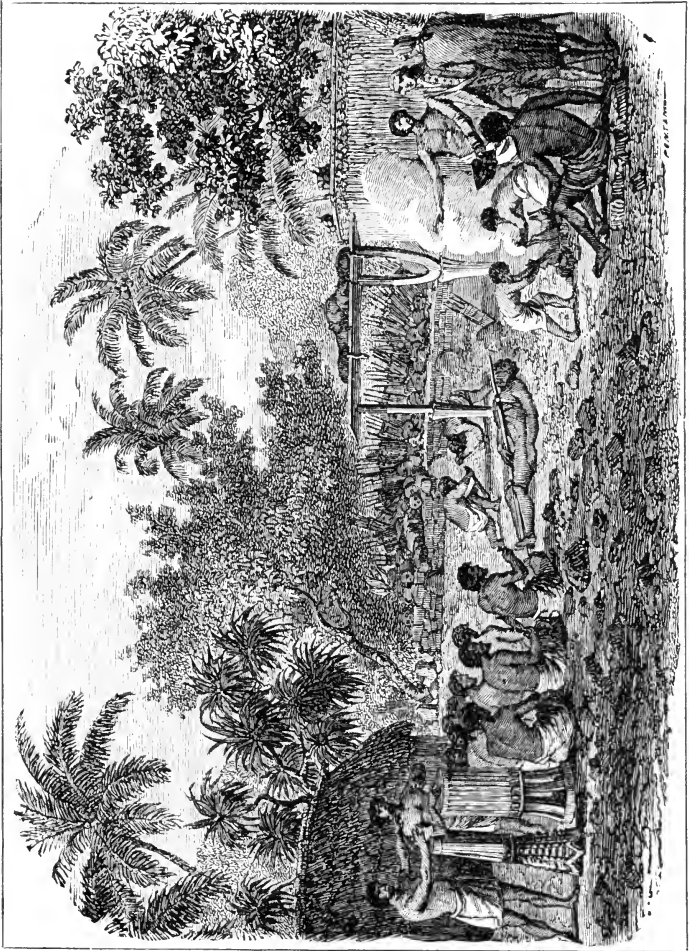


FUNERAL-DRESS OF THE NEAREST RELATIVE OF THE DECEASED PERSON, TAHITI.

or to imagine that actions in this world influence the future state at all. A resemblance to other peoples far away is to be found in the fact that if, after repeated offerings for a chief's recovery, the god still refused to exert his influence, the Tahitians execrated the idol and banished him from the temple, and chose some other who they hoped would be more favourable.

The hereditary priesthood had great power in Tahiti,

and the king was sometimes chief priest and personified the god. The worship of their chief god Oro was at-



HUMAN SACRIFICE IN FORMER TIMES, TAHITI.

tended by frequent human sacrifices. Before going to war these were especially offered. Religious rites were

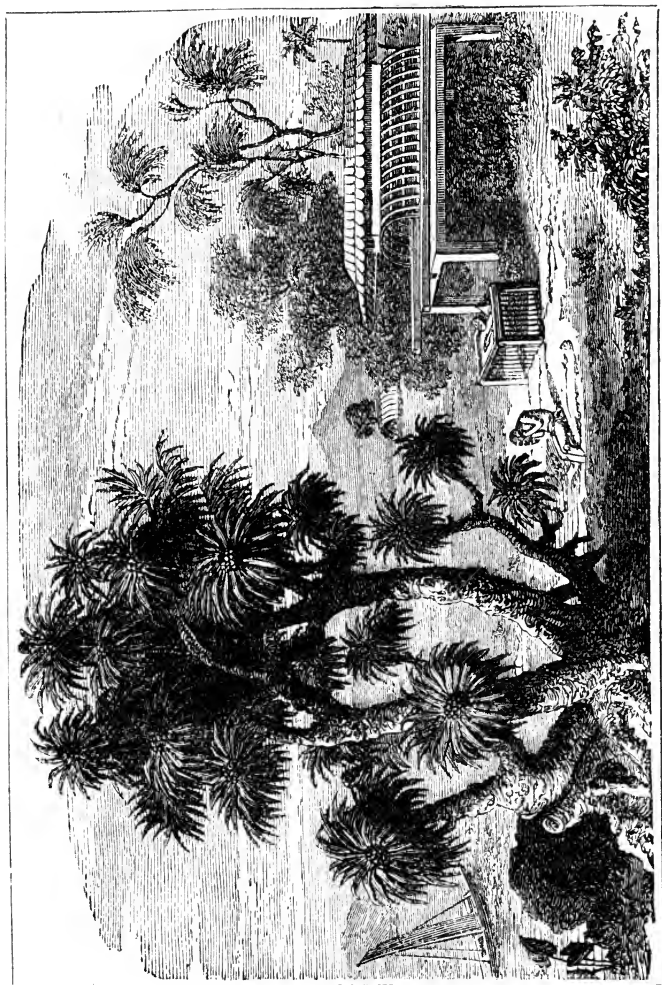
practised in connection with all the principal acts of **The priest-** life; and the priests received considerable **hood.** offerings for their services. The Tahitians' maraes were used for burial as well as worship. In many respects their funeral customs resembled those described by Mr. Gill.

THE SANDWICH ISLANDERS.

The Sandwich Islanders did not differ very markedly from their more southern relatives in their religious ideas; **Volcanic** but they attached great importance to certain **deities.** volcanic deities, whose worship was doubtless inspired by the volcanic phenomena by which they have often suffered. These deities were asserted never to journey on errands of mercy; their only excursions being to receive offerings or to execute vengeance. Their idea of heaven was of a low order. A native remarked to Mr. Ellis, "If there is no eating and drinking, or wearing of clothes in heaven, wherein does its goodness consist?" They supposed that after the death of any member of a family, the spirit of the departed hovered about the places of its former resort, appeared to the survivors sometimes in dreams, and watched over their destinies. Captain Cook was worshipped by the Sandwich Islanders as a god, and his bones preserved as sacred.

The taboo was as powerful in the Sandwich Islands as anywhere. Idols, temples, the person and name of the **Power of the** king, the persons of the priests, the houses and **taboo.** other property of the king and priests, and the heads of men that were devotees of any particular idol, were tapu or sacred. The flesh of hogs, fowls, turtle, cocoanuts, and almost everything offered in sacrifice was sacred, and forbidden to be eaten by women. Certain seasons were kept tapu, from five to forty days in duration. These were either before some religious ceremony or war or during sickness. During the season of strict tapu, says Mr. Ellis ("Tour through Hawaii"), every fire or light must be extinguished. No canoe must be launched on the water, no person must bathe; and except those whose attendance was required at the temple, no individual must

be seen out of doors. No dog must bark, no pig must grunt, no cock must crow. So the dogs' and pigs' mouths



MARAÉ AND ALTAR AT HUAHINE, SOCIETY ISLANDS.

were tied up, and the fowls' eyes covered. The kings and priests must touch nothing, their food being put

into their mouths by other persons. The priests and the chiefs united to keep up this system of taboo by the rigid infliction of the death-penalty for its violation. The priests also acted the part of sorcerers and doctors, receiving of course heavy fees, a cloth, mat, pig, dog, etc., usually paid beforehand.

THE FIJIANS.

Coming back to the islands within a large circle round Australia, we have very extensive information about the religious ideas and practices of the Fijians before their conversion to Christianity. They believed in a future existence not only for all men, but also for animals, plants, houses, canoes, tools.

The two
spirits of
man.



FIJIAN TEMPLE.

“Some speak of man as having two spirits,” says the Rev. T. Williams (“Fiji and the Fijians”). “His shadow is called ‘the dark spirit,’ which they say goes to Hades. The other is his likeness reflected in water or a looking-glass, and is supposed to stay near the place in which a man dies. I once placed a good-looking native suddenly before a mirror. He stood delighted. ‘Now,’ he said softly, ‘I can see into the world of spirits.’”

In the Fijian’s heaven he expected to lead a life of activity, with sailing, fishing, sporting, etc. He did not look for a separation between the good and the bad, although men who had slain no enemy would be compelled to beat dirt with their club, a most degrading punishment; and women not tattooed would be pursued by other women and finally scraped with shells and made into bread for the gods. The journey to the other world was imagined as being a journey to another distant island, attended with great danger. The Fijian peopled every lonely spot with invisible spirits, who however assumed the human form at will and appeared frequently.

The Fijian
heaven.

Each island, even each locality, had its own rival gods, who were of like passions with the natives, loving and hating, proud and revengeful, making war, ^{Passions of the gods.} killing and eating each other. They were said to tumble out of canoes, pay tribute to each other, trip each other up, go gaily dressed, etc. The priests asserted strongly that the people's success in war depended on their desire to gratify the appetite of the god, who was a great lover of human flesh. In fact in no religion was cannibalism more strictly enjoined. Chiefs ^{Human sacrifices.} sometimes killed some of their wives in order to supply the sacrifices for the gods. Capt. Erskine ("Journal of a Cruise among the Islands of the Western Pacific") describes canoes launched over the living bodies of slaves as rollers, houses built on similar foundations, the immediate massacre of all shipwrecked persons, as having been strictly enjoined and enforced by the priests. Any man who could sufficiently distinguish himself by murdering his fellow-men could certainly secure deification after death.

Among the Fijian gods may be mentioned *Ovē*, the maker of all men; *Ratumaimbulu*, who caused fruitfulness, during whose month it was tapu to sail, to go ^{Fijian gods.} to war, to plant, or build houses; *U-dengei*, re- presented as a serpent merging into a stone, and having no passion but hunger. Some of the gods were mere monsters, one having eight arms, one eight eyes, and one eighty stomachs. In fact, every object that is specially fearful, vicious, or injurious was likely to be placed among the lower class of Fijian gods.

If a Fijian chief died, one or more of his wives, his principal friend, and often many more, were strangled, to accompany him to the world of spirits. That ^{The chiefs' funerals.} he should appear there unattended was a most repugnant idea. The wives were killed even at their own request, knowing they would be insulted, and perhaps starved, if they lived. A club was placed in the dead man's hand, to enable him to defend himself against his enemies; and whale's teeth were added, in order to propitiate the spirits.

Certain tribes in Fiji, according to the Rev. L. Fison (*Journ. Anthropol. Inst.*, vol. xiv.), had a set of mysteries known as the Nanga, into which young men were initiated at full age, and which were performed in a sacred enclosure, where the ancestral spirits were to be found by their worshippers, offerings being taken thither on all occasions when their aid was invoked.

THE PAPUANS.

The Papuans of Dory, New Guinea, according to Mr. Earl, worship an idol called Karwar, with which every house is provided, a figure rudely carved in wood, about eighteen inches high, hideously disproportioned, and holding a shield. They regularly consult this idol, squatting before it, clasping their hands over the forehead, and bowing repeatedly, at the same time stating their intentions. It is considered necessary that the Karwar should be present on all important occasions, such as births, marriages, or deaths. They have also a number of carved figures which may be denominated fetishes. They are usually figures of reptiles, which are suspended from the roofs of the houses; the posts are also ornamented with similar figures, cut into the wood. All the natives possess amulets, which may be carved pieces of wood, bits of bone, quartz, or some trifle.

When a death occurs among these people, the body is buried in a grave, resting on its side, and with a porcelain dish under the ear. If the head of a family is dead, the Karwar is brought to the grave and loaded with reproaches, and when the grave is filled up, the idol is left to decay on the roof built to shelter the grave.

THE DYAKS OF BORNEO.

The Sea-Dyaks of Borneo have a chief deity called Batava, "a pure Sanskrit term for God, and probably a relic of their former intercourse with the Javan Hindus" (Low's "Sarawak"). They have a number of good and bad spirits, to both classes of which

they make offerings, the larger share going to the wicked spirits. All sicknesses, misfortunes, and deaths are credited to them. At certain seasons these people go to the woods to commune in private with the spirits. Work is stopped at certain seasons of the moon; and what with bad omens, sounds, signs, dreams, and deaths, they lose a great deal of time from their work.

The Land-Dyaks have a principal deity called "Tuppa," or "Jerroang," who is beneficent, and always invoked at their agricultural and peaceful feasts; but in association with the sun and moon, and also with Rajah Brooke, who is worshipped by all classes of Dyaks who have come under the spell of his influence. The war-gods are malevolent, and imagined to be of fierce and wild appearance, covered with coarse red hair like an orang.

Superstitions are abundant among the Sea-Dyaks; and, as a natural consequence, medicine-men or priests flourish. The medicine-man is often old, sometimes blind and maimed; fees not unfrequently make him rich. At the launching of a new boat, preparatory to head-hunting, the spirits presiding over it are appeased and fed. The building of a house is sometimes attended by the sacrifice of a slave-girl to the spirits. The sick are pretended to be cured by the medicine-man, who assembles a great horde of people to make as much noise as possible with gongs.

Sea Dyaks'
medicine
men.

It is impossible to mention here more than a small part of the superstitions current among the Land Dyaks. One belief of theirs was, that man and the spirits were at first equal, and fought on fair terms; but that, on one occasion, the spirits got the better of man, and rubbed charcoal in his eyes, so that he can no longer see his spirit-foes, except in the case of the priests. They believe that a piece of cloth from Rajah Brooke, or the water in which his feet have been washed, put into the soil, or his presence at their village, will ensure good crops. Tapu exists among them, and they always have a superstition to explain events, especially accidents. Traces of the Hindu religion are to be found among them.

Superstitions
of
Land Dyaks.

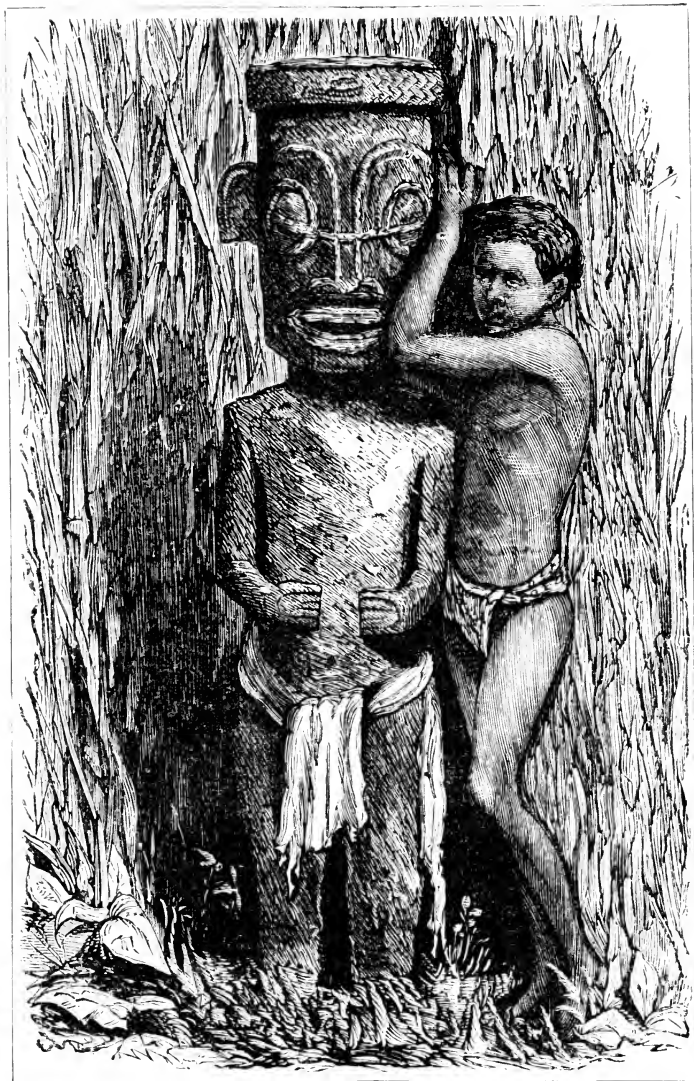
Both burial and cremation are practised by the Dyaks. In some cases bodies are placed in coffins raised on posts, **Burial of** or on a raised platform. Weapons, ornaments, **Dyaks.** food, and property are frequently buried with them. Sometimes boats decorated with flags are placed near the graves for the use of the departed spirits in their migrations. On the death of a chief, or even of a prominent man, several tribes of Dyaks offer human sacrifices; the victims, mostly slaves, are destined to attend the chief in the other world. "Among some Dyak tribes it was a custom, for a chief at least, when one of his children died, to sally out, and kill the first person he met, even if it were a brother."¹

THE SUMATRANS.

The Sumatrans have scarcely as much religion as the Dyaks. Mr. Marsden found the Rejangs with no kind of **Sumatran** worship, but vaguely believing in superior **deities.** beings, visible or invisible at pleasure, causing them good or evil. The Sumatrans generally venerate the tombs of their ancestors; but they have no images of them. They imagine tigers to be inhabited by the spirits of departed men. The Battas have three deities which rule the world, the first bearing rule in heaven, the father of all mankind, the second ruling in the air, the third on earth. But their inferior deities are as numerous as earthly objects or circumstances. They believe also in four evil spirits, dwelling in four mountains, and causing all their evils. They regard insanity as due to possession by an evil spirit, which they attempt to drive away by putting the insane person into a hut, which they set fire to, leaving him to escape as best he can.

The Battas have a kind of priest, occupied in foretelling lucky and unlucky days, making sacrifices, performing **Priests of the** funeral rites, and administering oaths. They **Battas.** sacrifice to the gods horses, buffaloes, goats, dogs, fowls, "or whatever animal the wizard happens on that day to be most inclined to eat." Oaths are administered by preference in the ancestral burying ground, as

¹ Spencer St. John, "Life in the Forests of the Far East."



SOUTH SEA IDOL.

most sacred. They swear by an old, rusty *kris*, a broken gun-barrel, or any old thing that is valued, dipping them in water, which the person swearing drinks of. Both the Javans and Sumatrans hold wakes and have prolonged funerals for the chiefs.

THE MALAGASY.

It is astonishing, considering their separation by such a wide distance, how closely the Malagasy beliefs resemble those of the Fijians and the Malays; **Gods of the Malagasy.** but this is readily understood when we realise how near akin they are by race. Drury described them as worshipping a supreme god whom they called "The Lord Above," and four other lords of the four quarters of the world, the mediators between men and the god above. Ellis says that whatever was new or useful or extraordinary was called god; as silk, rice, money, thunder and lightning, and earthquakes, their ancestors, a deceased sovereign. It is related of King Radama "that, in a heavy thunderstorm, he amused himself with firing cannon. The British agent asked him his reason. 'Oh,' said he, 'we are answering one another—both of us gods. God above is speaking by his thunder and lightning, and I am replying by my powder and cannon.'" (Ellis.)

The Malagasy had idols or charms belonging to each house, family, and even individual, some being pieces of **Malagasy charms.** wood of a human shape, others quite shapeless. When they caught sight of a herd of cattle, while hunting, they would implore the god to whom the herd belonged to grant them a few of his flock. They believed that snakes are the special agents of their gods, and they regarded the crocodile with superstitious veneration. Altars to the mighty dead are found erected on the principal mountains, and were till recently visited for prayer and sacrifice.

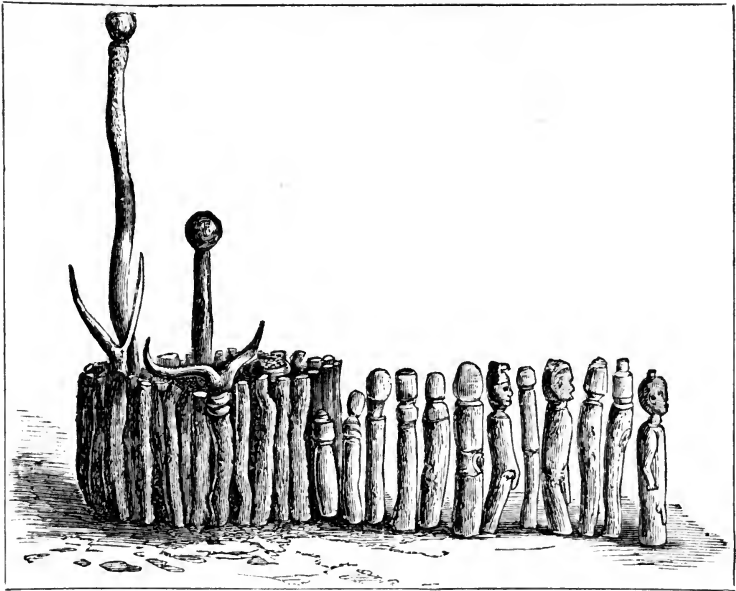
The Malagasy had a great belief in divination, which was largely in the hands of the king and the chief man **Divination and sacrifices.** of each place. The idols were under the sovereign's special protection. Their temples were not considered places of worship. Sacrifices were

made on the sacred stone of every village, or at a specially sacred grave.

They had a form of divination called *sikidy*, worked out like a game of chess, by beans, rice, straw, sand, or any other objects that could be easily counted or divided, names being given to the different positions the numbers or lines formed. There were definite rules, the object being to ascertain what must be done in cases of real or imaginary, present or apprehended evils. The directions usually concerned a kind of offering to obtain favours, or a thing to be thrown away, so as to avert evils. Diseases could be averted by supplicatory offerings directed by the *sikidy*, which was also consulted to ascertain the destiny of a new-born child. The *sikidy*.

In almost the same breath, says the Rev. W. Ellis, a Malagasy will express his belief that when he dies he ceases altogether to exist, and yet confess the fact that he is in the habit of praying to his ancestors, which are supposed to hover about their tomb. They believed that if the funeral rites were duly performed, the ghost of the deceased would not associate with wild cats and owls, and with evil spirits, but enter on a state of rest or enjoyment. In Radama's tomb were placed a table, two chairs, a bottle of wine and one of water, and two tumblers. They religiously regarded dreams, thinking that the good spirit came and told them in their dreams when to do a thing, or to warn them of some danger. Ideas of a future life.

Before entering a burial-place to inter a deceased person, the Malagasy used formally to call on each dead member of the family who had been buried there, to say that a relative was to be buried there, and to express the hope that the new-comer might have a good reception. Large quantities of property were deposited in the graves, especially such as the deceased had been attached to. Dishevelled hair, ashes, coarse garments were the outward marks of extreme grief. The hair was torn, the breasts struck, and the deceased was called upon in an impassioned manner. Burial rites.



A BONGO CHIEF'S GRAVE.

CHAPTER III.

Aboriginal Religions of Africa.

The Bushmen—Superstitions—The Hottentots—The Namaqua Heitjeebib—Hottentot superstitions—The Damaras—Reverence for trees—Ideas of the future—The sacred fire—Ill-treatment of the sick—The Bechuanas—Morimo—The Kaffirs—Deities and priests—The East Africans—Mulungu—Return of spirits in dreams—Idols of the Balonda—Witchcraft and trial by ordeal—Beliefs of the Masai—The Congo tribes—Good and evil deities—Fetishism—Forms of fetishes—Witch-burning—Vagueness of African religion—Dreary view of the future—The Gaboon and other West African tribes—Idols of the Mpongwe—Mbwiri worship—View of idol temple—Deities of Mpongwe—Multitudinous fetishes of Congo Tribes—The gold coast tribes—Bulloms and Timmanees—Fanti superstitions—Fetish priests—No word for spirit or apparition—The other world—Removal of the sick—Horrible “medicine”—Interrogation of the deceased—Major Ellis on West African religion—Bobowissi and Tando—Nyankupon a new deity—Srahmantin and Sasabonsum—Local deities—The bohsum or tutelary deities—The family bohsum—The suhman—Alleged coercion of fetishes—The Dahomans—The grand customs—Their object—Deities—Snake worship of Whydah—Tree and ocean worship—Dahoman fetishes—Head-worship—Initiation of fetish priests—Visiting dead-land—Fetishes as mediators—The Yorubas of Abeokuta—Beliefs—Shango and Oro—Olorun and other deities—Multitudinous impostures.

IN comparing African religions, it will be found that general resemblances are frequent, as amongst the

Polynesian islanders, and consequently it would be profitless to repeat details to a wearisome extent. The number of tribes of whom we now have records is so great that it will be impossible to describe more than typical representatives. Some of the older accounts are the best, as representing the state of things when native ideas were less influenced by intercourse with Europeans than they are now. As far as possible the records of those who have lived long among the people have been employed.

THE BUSHMEN AND HOTTENTOTS.

The Bushmen, perhaps the lowest African race, had little or no idea of a god; but they had a great belief in magic. They ascribed to some evil power all evil that happens, especially rain, cold, and thunder, the latter of which they would violently abuse, shooting poisoned arrows at the lightning or throwing old shoes at it. They had weather-doctors, but did not hold them very sacred, for if one predicted falsely several times in succession, he was thrust out of the kraal, and might be put to death. They held sacred some species of antelope, and a caddis worm to which they prayed for success in hunting.

Superstitions of Bushmen

The Hottentots have considerably more developed ideas. They seem to have a notion of a supreme deity. "The Namaquas," says Anderson (*Lake Ngami*), "believe in Heitjeebib, whom they consider to have the power to grant or withhold them success or prosperity. But whether Heitjeebib is a deity, a goblin, or merely a deified ancestor, I shall not presume to say. At all events, they affirm he exists in the graves of all deceased people: and whenever a Hottentot passes a burial-place, he invariably throws a stone, a bush, or other token of offering or affection, on the tomb, pronouncing the name of Heitjeebib, and invoking his blessing and protection."

The Namaqua Heitjeebib.

Peter Kolbe, who visited the Cape early in the last century, describes the Hottentots as worshipping an evil deity, the father of mischief, whom they called Tonquoa, and propitiated with offerings of an ox or a sheep. They have also been believed to

Hottentot superstitions.

worship the moon, which has been denied. They had a belief in the immortality of the soul, but not in a state of rewards and punishments after death. They believed that the spirit of the dead haunts the place of death. Sparrman says, writing before 1785, "The Hottentots shake, jolt, pummel and cuff their dying countrymen, as well as such as are just dead; at the same time shrieking and hallooing in their ears, and casting a world of reproaches on them for dying."

The Hottentots elected their priests, who took charge of worship, marriage, and funerals, but strange to say received no fee. They believed in charms, such as teeth and claws of lions and other beasts, and even pieces of wood and bone, roots, etc.

THE DAMARAS AND BECHUANAS.

The Damaras, according to Mr. Francis Galton,¹ have a creed which asserts that in the beginning of things there was a tree, of which came Damaras, Bushmen, oxen, and zebras, and everything living. Several great trees were treated with reverence. Omakuru is a sort of deity who gives or withholds rain. They have a vast number of small superstitions, and believe firmly in witchcraft and amulets. They bring provisions to the grave of a deceased friend, beseeching him to eat, invoking his blessing, and praying to him for success against enemies, abundance of cattle, numerous wives, etc. They believe the spirits of the dead appear after death, but seldom in their natural form, usually in the shape of a dog. Yet they do not appear to expect a future state, nor do they give evidence of a notion of right and wrong.

The Damara chiefs are priests, and bless the oxen, and their daughters are priestesses, and have to keep alive the sacred fire, the extinction of which is considered a great misfortune. Expiatory offerings of oxen attend its relighting.

Very few Damaras die a natural death, says Mr. Galton.

¹ "Narrative of an Explorer in Tropical South Africa," *Minerva Library*.

“A sick person meets with no compassion; he is pushed out of his hut by his relations away from the ^{m-treatment} fire into the cold; they do all they can to ex- ^{of the sick.}pedite his death, and when he appears to be dying, they heap ox-hides over him till he is suffocated.” When a poor woman dies, leaving a baby, it is usually buried alive with its mother.

The above description answered largely for the Bechuanas before their intercourse with Europeans and with missionaries. They did not practise any form of worship. They called their god Morimo, ^{Morimo} who was considered cunning and malicious. ^{of the} ^{Bechuanas.} They never hesitated to express their indignation at any ill experienced, or any wish unaccomplished, by bitter curses; but when they had a good crop, they said he had blessed their fields. Some of their tribes practised divination by means of idols made of wood and clay. The priests are medicine men, and astrologers, and bless the cattle at the commencement of a war. Livingstone gives an account of their prophesying under the influence of frenzy, stamping, leaping, and shouting in a peculiar manner, or beating the ground with a club.

THE KAFFIRS.

Essentially similar is the Kaffir idea of the spirit world. They cannot be said to practise any form of worship. They believe in an invisible god, but do not ^{Kaffir deities} represent him by an image. ^{and priests.} Their tradition speaks of a Being whom they call the Great-Great (Unkulunkulu) and the first Appearer or Exister. They also believed in an evil principle. Their ancestor-worship is more definite, combined with a belief that the spirits of their ancestors inhabit serpents, which they reverence greatly. Prosperity is ascribed to the favour of ancestors, misfortune to their anger; and they are believed to watch over their descendants only. Sacrifices of animals are made to them. The Koossas have no priests but enchanters, often old women. Oaths are sworn by Kaffirs, in the name of living or deceased chiefs. Only the chiefs and their wives are buried. The owner of a kraal is

buried within it in a sitting posture, with many of his personal possessions. The deceased's assegais are broken or bent, so that the ghost when he returns may do no harm with them.

THE EAST AFRICANS.

The East Africans, including in that term people up to Zanzibar and the Equator, may be described as very rudimentary worshippers. Many are said to

Mulungu. have "neither god nor devil, nor heaven nor hell, nor soul nor idol." Mulungu is a word applied to a vague superior being, who is variously explained as "thunder," "the sky," "the being that causes diseases," while some believe that every man becomes a Mulungu after death. Sir R. F. Burton says that the sentiment generally extracted from East Africans by a discourse on the subject of a Deity was a desire to see him in order to revenge upon him the deaths of relatives, friends, and

Return of spirits in dreams. cattle. They believe in the return of spirits in dreams, and the good spirits are propitiated by medicines or honoured by offerings of beer and meal, or anything they loved while in the body. A man with headache was heard by Livingstone to say, "My departed father is now scolding me: I feel his power in my head"; and then he removed from the company, making an offering of a little food on a leaf, and praying. It is believed also that the souls of departed chiefs enter into lions and render them sacred.

The Balonda have idols, among which are human heads fastened on a pole, figures of lions and alligators, made of grass and plastered with clay, etc. To these **Idols of the Balonda.** they make offerings, and ascribe the gift of prophecy.

Witchcraft is universally believed in, and trial by ordeal of poison frequently resorted to; and they have the idea that books are the Europeans' instruments of divination. They use bits of wood, **Witchcraft and trial by ordeal.** horn, knuckle-bones of various animals, etc., which are thrown on the ground, and, according to the way in which they fall, the diviner answers inquiries. In

some tribes, if a man is either bitten by an alligator or splashed by his tail, he is expelled from the tribe; and they even pray to these reptiles.

The Mganga or Mfumo in Eastern Africa is both doctor and priest, diviner, rain-maker or stopper, conjurer, augur, and prophet. "In elephant-hunts," says Burton, "he must throw the first spear and endure the blame if the beast escapes. He aids his tribe by magical arts in wars." He also loads guides with charms.

The Masai, who are not Bantu, but more or less allied to the North Africans, call their vague supreme being Engai, whom they sometimes suppose to dwell on the top of Mount Kilima-njaro. With this being they especially associate rain and grass, and they propitiate him with loud shouting, singing, and dancing. They also have a weaker divinity, a kind of earth-spirit, En-naiter Kob, which they often call upon to mediate with Engai, and obtain the granting of their prayers for rain, success in war, or many male children. They venerate the summits of the great snowy mountains, both Kilima-njaro and Kenia being the residences of these gods and fit places for mediation. After death, the name of a deceased person is never mentioned, lest his spirit should obey the call and return. Yet they have very little fear of or belief in ghosts, and they mock at the various Bantu people near them for their elaborate propitiation of the ghosts of the departed.¹

THE CONGO TRIBES.

Passing now to the West Coast about the Congo and the equatorial region, we find ourselves in the very home of fetishism, where the belief in a supreme deity is quite vague or absent, and where even ancestor-worship is not very pronounced. The negroes believe in a good and evil principle, both supposed to reside in the sky, the former sending rain, the latter withdrawing it. They do not believe in a state of retribution, though they have a vague idea of a future

¹ See H. H. Johnson, "The Kilima-njaro Expedition."

state. In Loango the souls of the good are said to go to God; those of the bad appear again, and rustle in the leaves of the bushes.

The fetishes are little more than charms. The negroes



WORSHIPPING FETISHES, CONGO.

have a fetish for the wind, against thunder, for sea-fish, for river-fish, against thorns getting into the feet, against wild beasts, to protect from failing health, for good fortune, for clear eyes, for strong legs, for cheap purchases, etc. When a man is about to com-

Fetishism.

mit a crime, or do what he feels he ought not to do, he lays aside his fetish and covers it up, so that he may not know.

It is not at all essential that a fetish should represent a human or animal figure. One common form is a red, round ball of cloth, in which the fetish priest has sewn a strong medicine, generally a vegetable extract. Tuckey describes the village fetishes, above the Yellala Falls, as the figure of a man, the body stuck over with bits of iron, feathers, old rags, etc., and resembling nothing so much as one of our own scarecrows. Some, however, are made even of buffalo's hair and dirty rags, or of plaited twigs. Certain things are said to be fetished, which reminds one of the tapu of the Polynesian. Children must abstain from certain foods; if they eat of them, they are fetished. Women are fetished for eating meat the same day that it is killed. When a man applies to a Ganga or priest for a domestic fetish, he is instructed from what foods he must abstain.

Witch or wizard-burning, according to Mr. Johnson, is very common among the debased tribes of the coast, and the poison-ordeal prevails largely. At Pallaballa, somebody or other is suspected of having caused every death by supernatural means, and the witch-doctor is called upon to detect the guilty person, who, if unable to buy himself off, is compelled to swallow poison, which is either vomited, which means safety, or death takes place. Sometimes neither occurs, and the victim is hacked to pieces or burnt. Epileptic diseases are ascribed to the possession of spirits, and the medicine man professes to work a cure.

The supposed inspiration of their priests is attended with great frenzy. In some parts the priest answers questions in the first person, as if he himself were the god. In most villages are one or two fetish-priests, generally with a group of pupils, who make the fetishes. When a person has died, the relatives will often question him for two or three hours as to why he died. In some parts the bodies of the chiefs are smoked, wrapped in a great quantity of cloth, which is increased as putrefaction

goes on; in this condition the bodies are kept for a long time.

Sir R. F. Burton¹ has given some interesting general views of African religion. He says, "The missionary returning from Africa is often asked, 'What is the religion of the people?' If an exact man, **Vagueness of African religion.** he will answer, 'I don't know.' A missionary of twenty years' standing in West Africa, an able and conscientious student, assured me that during the early part of his career he had given much time to collecting and collating negro traditions and religion. He presently found that no two men thought alike on any single subject. . . . Africans believe not in soul, nor in spirit, but in ghost. They have a material, evanescent, intelligible future; the ghost endures only for a while and perishes. Hence the ignoble dread in East and West Africa of a death which leads to a shadowy world and eventually to utter annihilation. Seeing **Dreary view of the future.** nought beyond the present future, there is no hope for them in the grave: they wail and sorrow with a burden of despair." "Ame-kwisha"—he is finished—is the East African's last word concerning kinsman and friend. "All is done for ever," sing the West Africans. Any allusion to loss of life turns their black skins blue: "Yes," they explain, "it is bad to die, to leave house and home, wife and children; no more to wear soft cloth, nor eat meat, nor 'drink' tobacco or rum." "Never speak of that," the moribund will exclaim with a shudder.

THE GABOON AND OTHER WEST AFRICAN TRIBES.

The Mpongwe of the Gaboon River, says Burton, have advanced a long step beyond the East Africans. "No **Idols of the Mpongwe.** longer contented with mere fetishes, the charms in which the dreaded ghost 'sits' or is bound, they have invented idols. . . . In Eastern Africa I know of but one people, the Wanyika, who have certain images called 'Kisukas'; and they declare that this great medicine, never shown to Europeans, came from

¹ "Two Trips to Gorilla Land and the Cataracts of the Congo."

the West, and Andrew Battel (1600) found idols amongst the people whom he calls Giagas or Jagas, meaning Congoese chiefs. Moreover, the Gaboon pagans lodge their idols. Behind each larger establishment there is a dwarf hut, the miniature of a dwelling-place, carefully closed; I thought these were offices, but Hotaloga Andrews taught me otherwise. He called them in his broken English "compass houses," a literal translation of "Nágo Mbwiri," and sturdily refusing me admittance, left me as wise as before. The reason afterwards proved to be, that 'Ologo, he kill man too much.'

"I presently found out that he called my pocket-compass 'Mbwiri,' a very vague and comprehensive word. Men talk of the Mbwiri of a tree or a river; **Mbwiri** it is also applied to a tutelar god; and it means **worship** a ghost. In Nágo Mbwiri the sense is, an idol, an object of worship, 'a medicine,' in contradistinction to Munda, a talisman or charm. Every Mpongwe, woman as well as man, has some Mbwiri, to which offerings are made in times of misfortune, sickness, or danger. I afterwards managed to enter one of these rude and embryonal temples so carefully shut. Behind the little door of matting is a tall threshold of board; a bench lines the far end, and in the centre stands 'Ologo,' a rude imitation of a human figure, with a gum torch **View of idol temple.** planted in the ground before it, ready for burnt-offerings. To the walls are suspended sundry mystic implements, especially basins, smeared with red and white chalk-mixture, and wooden crescents decorated with beads and ribbons." During worship certain objects are placed before the image, the supplicant at the same time jangling and shaking the Nchake, a rude beginning of the bell, the gong, the rattle, and the instruments played before idols by more advanced peoples.

The beliefs of the Mpongwe as to higher powers, according to Burton, are mainly these:—1. The First Cause they call Anyambia, a vague being, too high **Deities of Mpongwe.** and remote to interfere with human affairs, not addressed in prayer, nor represented in human form, nor lodged in temples. 2. Subordinate to Anyambia is Mbwiri,

the good god, and Onyambe, the bad spirit, whose name is never mentioned but with bated breath. "They have not only fear of, but also a higher respect for, him than for the giver of good, so difficult is it for the child-man's mind to connect the ideas of benignity and power."

3. Ovengwá is a vampire, the apparition of a dead man, tall as a tree, always winking and clearly seen, which is not the case with Ibambo and Ilogo, the plurals Obambo and Ologo. There are vulgar ghosts of the departed, the causes of possession, disease and death, everywhere worshipped and propitiated in private.

The superstitions of the Congo country have also been well described by Burton. "Every house is stuck inside and outside with idols and fetishes, each having its own jurisdiction over lightning, wind, and rain; some act as scarecrows; others teach magic, avert evils, preserve health and sight, protect cattle, and command fish in the sea and river. They are in all manner of shapes, strings of mucuna and poison-beans; carved images stuck over with feathers and tassels; padlocks with a cowrie or a mirror set in them; horns full of mysterious medicine; iron-tipped poles, bones, birds' beaks and talons, skins of snakes and leopards, and so forth. No man walks abroad without his protecting charms, Nkisi or Nkizi, slung or hanging from the shoulder; these are prophylactics against every evil to which man's frailty is heir. Like the idols, these talismans avert ill-luck, bachelorhood, childlessness, poverty, and ill-health; they are equally powerful against the machinations of foes, natural or supernatural, against wild beasts, the crocodile, the snake and the leopard, and against wounds of lead and steel. They can produce transformation and destroy enemies, cause rain or drought, fine or foul weather, raise and humble, enrich and impoverish countries, and above all things, they are sovereign to make man brave in battle."

THE GOLD-COAST TRIBES.

The Bulloms and Timmanees near Sierra Leone believed in superior and inferior spirits, the former in-

habiting chiefly the deepest recesses of the forests. Remarkable natural objects, such as very large **Bulloms and** and venerable trees, rocks of peculiar form **Timmanees.** rising in the midst of rivers, etc., were dedicated to these. Before they began to sow their plantations they would sacrifice some animal to these spirits, to beg that their crop might abound; for if this were neglected, they were persuaded nothing would grow there. The inferior spirits were said to reside in the outskirts or even within the villages. Every person was supposed to have one of them as his tutelary spirit, to which he never sacrificed except in case of sickness.

In addition to remarkable natural objects, the Fantis regarded lakes as well as rivers with veneration. Numerous animals and serpents were considered **Fanti** as messengers of the spirits or as incarnations **superstitions.** of them. In some places the crocodile is worshipped; in one a number of flies are carefully preserved in a small temple and honoured as fetishes. Arbitrary forms are added to the vast variety of imitations, and covered with red ochre and eggs look sufficiently appalling.

The fetish priests on the Gold Coast, as in other quarters, are applied to in almost every concern of life—to detect thefts and all social misdeeds, to avert **Fetish** misfortune, to procure blessings, and to reveal **priests.** future events. As soon as a child is born the priest is sent for to bind it up, as a protection against sickness and other evils. Ventriloquism is regularly used by them as a means of maintaining their influence.

Here as elsewhere the ancestor-spirits are extensively worshipped with sacrifices and libations. Clay figures of departed chiefs are placed in groups under the **No word for** village tree. The Bulloms and Timmanees, **spirit or** according to Winterbottom, had no fixed **apparition.** opinion respecting a future state, and did not believe that the spirits of their deceased friends returned to visit their former abodes, nor had they any word in their language to express "spirit" or "apparition." According to Bosman, writing at the beginning of the last century, the Gold-Coast natives believed that immediately after

death people went to another world, where they lived in the same character as here, and made use of all the offerings made by their friends and relations to them after death. They had little or no idea of future rewards and punishments. They attributed disease to the displeasure of the fetish, the malice of evil spirits, the incantation of some wizard, or the uneasiness of the spirit of some deceased relation, whose obsequies perhaps had not been properly performed. Among the Bulloms and Timmanees, when any person of consequence fell sick, he was immediately removed from his home to a town at some distance, where the witchcraft which caused his illness was supposed to be ineffectual. If recovery did not take place soon, a hut was built in a deep recess of a forest, whither he was carried, and the place of his retreat was kept a close secret.

The Ashanti fetishmen before a war make a mixture of hearts of enemies, blood, and consecrated herbs. "All who have never before killed an enemy," says Beecham,¹ "eat of the preparation; it being believed that if they did not, their energy would be secretly wasted by the haunting spirits of their deceased foes."

Sometimes a dead man's body is questioned by his neighbours as to the cause of his death; sometimes he is reproached for leaving his friends; sometimes his spirit is besought to watch over them and protect them from evil. Up to recent periods a chief's death was followed by the slaughter of many of his slaves, and not unfrequently of his wives and friends, so that he might not be unattended in his new existence. "At the end of the funeral customs," says Burton, "especially in the Old Calabar River, a small house is built upon the beach, and in it are placed the valuables possessed by the deceased, together with a bed, that the ghost may not sleep upon the floor, and a quantity of food upon the table."

Major Ellis has given an admirable account of the

¹ "Ashanti and the Gold Coast."

religious ideas and practices of the Gold Coast tribes speaking the Tshi group of languages, of whom the Fantis are the chief.¹ His view is, that in these tribes religion is not connected with morals as we understand them. Sin to their minds means insult to or neglect of the gods; while murder, theft, etc., are matters in which the gods take no interest, unless persuaded to do so in the interest of a faithful worshipper. The belief in the malevolent spirits of nature is strongly promoted by the priests and priestesses for their own gain. "They frequently talk about them and profess to have met them. They introduce their imaginary meetings with the local gods, artfully and without apparent design, into general conversations. . . . Every misfortune proceeds from and can only be averted by the gods; nothing remains for man to do but to propitiate them."

Till the appearance of Europeans on the Gold Coast only two general deities were worshipped, one, Bobowissi, by the southern, and the other, Tando, by the northern tribes. These were believed to have appointed all the local deities. A yearly feast, with human sacrifices, was held in their honour; and their stool, or local symbol of authority, was washed in human blood. At a later date these people adopted a new god, with characteristics derived from intercourse with Europeans, namely, Nana-nyankupon (Lord of the sky), superior to Bobowissi, but too distant from mortals to interfere directly in their affairs; but he was especially considered to be the author of the dread disease, small-pox, introduced by the Europeans. He has, however, no special worship. In time of war, and when travelling, Bobowissi is still invoked, and sheep instead of human beings are sacrificed to him.

Srahmantin and Sasabonsum are deities intermediate between the general and the local deities; or rather, they are names for a class of deities, are believed in each locality to designate individual deities. The former, a female deity, always

¹ "The Tshi-speaking peoples of the Gold Coast of West Africa." By A. B. Ellis. 1887.



WITCH DOCTOR CURING WITCHCRAFT, CONGO.

lives among the huge silk-cotton trees; the latter may also be found in hills or forests where the soil is red; both are malignant. Indeed, Sasabonsum is the most malignant of all the gods, and waylays and eats solitary travellers. Once angered, even unintentionally, he can never be propitiated. Red soil is his special abode, the colour being caused by the blood of the victims he has destroyed. Originally human victims were offered to him, but within European influence a sheep is now the offering. He is also an earthquake god; and in Ashanti several persons are always put to death after an earthquake as a sacrifice to Sasabonsum and in hope of satiating his cruelty for the time. "In 1881 a slight earthquake shock threw down a portion of the wall of the king's residence in Coomassie. The king, Mensah, consulted the priests as to what should be done, and the latter declared that the damage was the act of Sasabonsum, and that the ruined portion must be rebuilt of mud (*swish*) moistened with the blood of virgins. Fifty young girls were accordingly slaughtered, and the wall was rebuilt with *swish* kneaded in their blood." Srahmantin also waylays solitary travellers, but does not eat them; they are supposed to be kept by her for four or five months, learning the mysteries of her worship, when they are returned to mankind as fully qualified priests or priestesses of the deity.

The multitude of local deities, termed Bohsum, apparently meaning "producer of calamities," is so great that we cannot mention them in any detail. It is evident to residents on the Gold Coast that their malignity has diminished in proportion to the spread of European influence; but beyond that area human sacrifices and licentious and cruel practices continue in undiminished strength. Various days are sacred to local gods, and the priests are ready, for a sufficient consideration, to use their influence to gain for any individual the objects he may desire, or to avenge any injury or wrong done to him. It is the height of sacrilege to cut down a bush or a tree, or disturb the soil where a local deity resides, and such insult is often visited with death. Each god assists the people in his own manner: a war-god by stimulating their

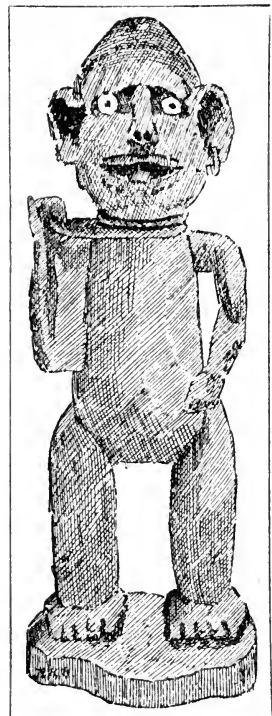
courage and destroying the enemy; a god of pestilence by sending an epidemic among the enemy; a river-god by obstructing the passage of the enemy, or overwhelming him when crossing the stream.

The name Bohsum is also given to the tutelary deity of particular communities of people,

town or market companies, or families; and these are supposed to be appointed by the local deities through the agency of a priest.

While the local deities dwell in their own local dwelling-places,—in forest, hill, river, or sea,—they sometimes enter the images which are their symbols; but with regard to the Bohsums, they have their ordinary dwelling-place in certain material objects assigned by the local deities through the priests. It is to these objects that the term fetish (see p. 15) is generally applied, as well as to the Suhman of p. 79.

The following is, in brief, Major Ellis's account of the mode of obtaining such an object at the present time. When a new town-company is formed, its members go to the priest of a local deity with presents, and acquaint him with their wishes. If their gifts are satisfactory, he goes with them to the abode of the local deity,



WEST AFRICAN FETISH.

(With a rope round its neck, as if hanged.)

with which he communicates by mysterious sounds and ceremonies. On a day appointed for receiving an answer, the priest performs a weird dance, foams at the mouth, rolls his eyes, and utters strange sounds, as if possessed by the local god. He lets fall certain words which are the god's instructions to go to a certain place and take from it

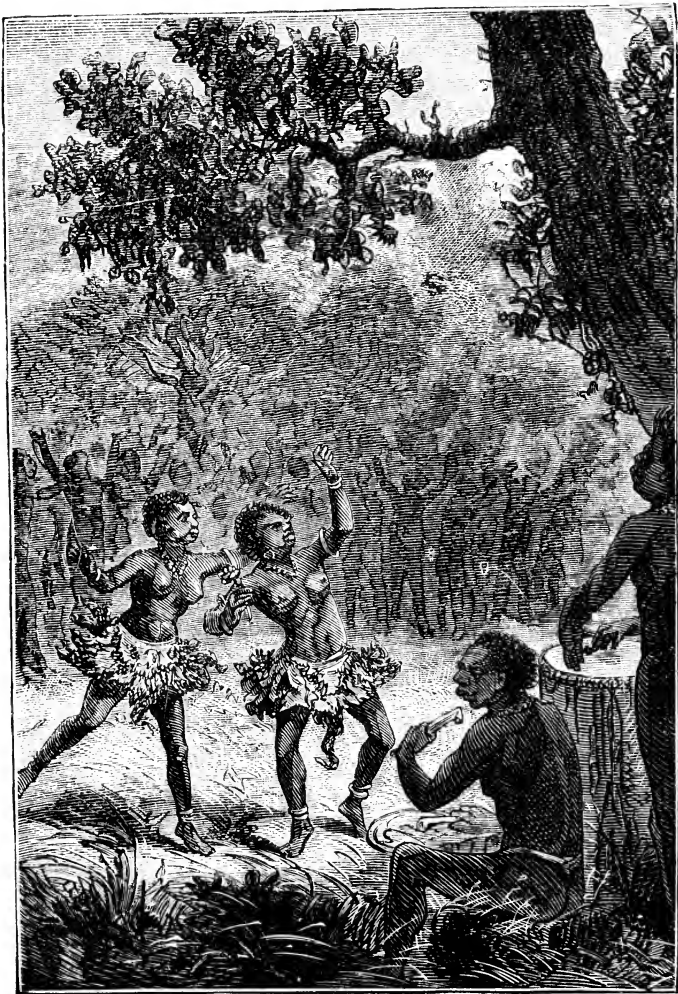
a stone or some earth, or to make a wooden figure from the wood of a certain tree. Having carried out these instructions and poured some rum on to the ground, he takes the object, which is now believed to be the abode of a deity (Bohsum), to some spot near where the majority of the company live, and places it on the ground. Branches from some neighbouring tree are planted round it, and the whole is enclosed with a palm-stick fence. These branches become what are often termed fetish-trees, and supposed to be worshipped. When such a tree falls or is blown down, the company or the market is believed to have lost the protection of its deity owing to some offence given to him; and, on application to a priest, the offence is atoned for by ceremonies, and a new dwelling-place for the god is constructed. Very similar proceedings take place in relation to the guardian deities of towns and families, although, in the latter case, a dream often furnishes guidance as to the object to be selected as the abode of the deity.

If a family should be visited with persistent ill-luck, sometimes the priests put the Bohsum to the test by fire; if it is unconsumed, it is considered to be ^{The family} genuine, and entitled to renewed gifts; if it is ^{Bohsum.} even slightly injured by the fire, it is thrown aside, and a new one must be chosen. The head of the family looks after the Bohsum's wants, and its festival is held on appointed days, when all wear white, either cloth or paint, and appropriate offerings are made.

But individuals also have their special deities, termed "Suhman," each of these being a subordinate spirit belonging to Sasabonsum, obtainable by the individual for himself without a priest. ^{The Suhman.} The chief function of these is to destroy persons who have injured or offended the individual. To get a Suhman, a man goes into a dark forest recess where a local Sasabonsum resides, and, after pouring a little rum on the ground, he cuts a small branch from a tree and carves it into a rough resemblance to a human figure, or he takes a stone and binds it round with fibres (vascular bundles) of bamboos, or he takes the root of a plant or some red earth

and makes it into a paste with blood or rum, putting it into a little pan and sticking the red tail-feathers of a parrot into it. He then calls upon a spirit of Sasabonsum to enter it, promising to pay it due reverence. It is then said that he picks some leaves and squeezes their juice upon the object, saying, "Eat this, and speak." Then, if a spirit has entered it, a low hissing noise is heard. He then obtains answers in the same way to several questions as to how the Suhman is to be kept and treated. But if after all this the man finds that things do not go well with him, he concludes that a spirit did not enter the object, and he throws it away, but not until he has made an offering to it in case it should be angry. It is, however, an exceptional thing for natives to have these Suhmans, and those who have them are much dreaded, being supposed to be able to procure the death of those who offend them. This account supports Mr. Ellis's statement, "that the belief that the negroes of the Gold Coast take at random any ordinary object and invest it with the character of a god is entirely without foundation. . . . The indwelling god cannot be lost sight of, because he so frequently manifests himself by leaving the object in which he ordinarily dwells and entering the body of a priest. . . . The negroes of the Gold Coast are always conscious that their offerings and worship are not paid to the inanimate object itself, but to the indwelling god; and every native with whom I have conversed upon the subject has laughed at the possibility of it being supposed that he could worship or offer sacrifice to some such object as a stone." It may be thought by some that it is immaterial to distinguish between worship of an idol as a material object and worship of a spirit which has taken up more or less permanent abode in such an object. But besides the paramount necessity for accuracy, it will appear to most candid students that there is all the difference in the world between worship of a material object and worship of a spirit, however limited or degraded or evil in its results the belief may be. There has been too much tendency in the past to estimate uncivilised peoples by their supposed low position as worshippers of inanimate objects selected at random.

Major Ellis is also satisfied that the natives of the Gold



MOON DANCE, CENTRAL AFRICA.

Coast never think they can coerce their gods, nor attempt to do so. It is by propitiation and flattery, and promises

of offerings and worship that the deities are believed to be influenced; and the natives so implicitly believe in the superhuman power of their gods, and hold them generally in such awe, that they would expect a terrible calamity to follow any ill-treatment even of the Bohsum or Suhman. In other respects the religion of the Gold Coast has a marked resemblance to the animism of other races.

THE DAHOMANS.

The extreme instance of human sacrifice as connected with religion at the present day is to be found in Dahomey. Extraordinary as it may appear, the horrible and frequent massacres which still exist in Dahomey, to the disgrace of mankind, are really manifestations of filial piety. The Dahoman sovereign must enter Dead-land with royal state, accompanied by a ghostly court of leopard wives, head wives, birthday wives, Afa wives, eunuchs, singers, drummers, king's devils, band, and soldiers. This is the **Object of the grand customs.** object of the "Grand Customs," when the victims may amount to five hundred. Every year, however, the firstfruits of war and all criminals must be sent to join the king's retinue, and this accounts for the annual customs. However trivial an action is done by the king, such as inventing a new drum, being visited by a white man, or even removing from one palace to another, it must be dutifully reported by some male or female messenger (slain) to the paternal ghost. The king of Dahomey on a certain day cut off the heads of four men, a deer, and a monkey. One man was to go to all the markets and tell all the spirits what the king was about to make for his father; the second was to go to all the waters and tell all the animals there; the third to all the roads and tell all the spirit-travellers; the fourth to the firmament and tell all the hosts there; the deer was to go to the forests and tell the beasts; the monkey to go to all the swamps and climb the trees and tell all the animals there. A man had been previously killed at the late king's tomb to carry the message to him.

The supreme deity of the Dahomans is Mau, "the unknown god." Mau is also the moon, a feminine principle which, in conjunction with Lisa or Se, a Deities of male spirit, representing the sun, made man. Dahomans. Mau is too high to care for man, and is neither feared nor loved; yet it is believed that he can be influenced by the intercession of many fetishes or worshipped objects. All kinds of natural objects are among these. A man about to undertake anything new seeks supernatural aid, and, it is said, often takes the first object, bird or beast, stock or stone, seen in the morning on leaving his house, and makes it his fetish. If he is successful, it is worshipped; if not, better help is sought. Mau is said to have an assistant who records the good or evil deeds of every person by means of a stick, the good being notched at one end, the bad at the other. When any one dies, his body is judged by the balance between the two ends of the stick. If the good preponderates, it is permitted to join the spirit in Deadland; but if the evil outweighs the good, it is utterly destroyed and a new body created for the spirit.¹

The source of much of the Dahoman religion has been the little kingdom of Whydah. We have a record of their religion dating as far back as 1700, when Snake Bosman wrote. They had then three orders of worship of Whydah. gods, the first the Danh-ghwe, a python, the supreme bliss and general good, with a thousand snake-wives or priests of both sexes; its influence cannot be meddled with by the other orders, which are subject to it. Formerly, whoever killed one of these pythons was put to death. This snake is believed to be almost omnipotent in procuring the welfare of its devotees, and no important undertaking is begun without sacrificing to it. A number of living pythons are kept in the snake-house in every considerable village. The worshipper goes to the snake-house and pays his fee to the priest, who assures him that his prayer shall be heard. The second order, the Atin-bodun, is represented by various lofty and beautiful trees, especially the silk-cotton (Bombax), and the Loko

¹ J. A. Skertchly: "Dahomey as it Is."

or poison tree. They are believed to be able to cure and avert diseases. The third in order of the gods is Hu, the ocean, whose priest is a great dignitary at Whydah, and at stated times repairs to the beach to beg the sea-god not to be boisterous, and throws in rice, corn, oil, beans, cloth, etc. Sometimes the king sends as a sacrifice a man in a hammock with a special dress, stool, and umbrella; he is taken out to sea and thrown to the sharks. This system of deities is now established at Dahomey, with a fourth, "So," the thunder-fetish, who has a thousand "wives" or priests.

Burton has given a list of some of the very numerous spirits and fetishes he found powerful in Dahomey.¹ Afa is the messenger of fetishes and of deceased friends. Its priests are called Bukonos. The people say, "The priest who is most cunning takes to Afa," meaning that it pays best; consequently Bukonos swarm. When Afa predicts evil, the following ceremony must be gone through. A mat is spread on some ground cleared near the house or in the bush, and a peg is driven through the mat. The priest taps a small cymbal with an iron rod, while the worshipper pours upon the wood first water, and then the blood of a fowl, the body of which is then handed to the priest. The leopard, the crocodile, and the hippopotamus are of course included; but among the most interesting are Kpate, the first Whydah man who brought a ship to anchor by waving a cloth tied to a long pole, and led the captain into the town; and Aizan, one of the street gods, which protect the market and the gate, a cone of clay with a pipkin or a stone at the top or base, on which consecrated offerings are placed.

The Dahomans also worship their own heads, in order to procure good fortune. The worshipper, after providing a fowl and other offerings, bathes, dresses in pure white, and sits on a clean mat. Then an old woman, with the tip of her middle finger dipped in water, touches successively his forehead, crown, neck, and breast. She then breaks a Kola fruit into its natural

¹ "A Mission to Gelele, King of Dahomee."

divisions, throws them down like dice, chooses a lucky piece, which she causes a bystander to chew, and with his saliva retouches the same parts as before. The fowl is then killed and boiled, its head and other parts being touched both before and after. Meanwhile rum and water are drunk by those present.

The adoption of the fetish-priest profession is usually attended by an ecstasy, during which the candidate rushes in distraction to the idol and falls fainting to the ground. When he recovers, the chief priest informs him what fetish has come to him, and this is adopted for life. He removes to the priests' quarter and by degrees learns the special passwords and the ceremonies of fetishism. After two or three years, he is brought home by his relatives, who make large offerings to the fetish priests. Many retain ordinary callings, but they have many privileges.

Initiation
of fetish-
priests.

One of the most peculiar ideas of the Dahomans is that the next world is their home, while this is only their plantation, and the only world in which rewards and punishments exist. It is even pretended that the fetish-priests can visit it. A man, when sick, often believes himself summoned by some ancestral ghost. He consults certain priests, such as those of the small-pox or the poison tree, and pays a fee for him to descend to Dead-land and get him excused. The priest covers himself with a cloth, and after a trance reports that he found the ghosts eating, drinking, and merry-making. According to Skertchly, another singular belief is that of the possibility of the same spirit being in more than one place at the same time. This was exemplified in the So-Sin custom, where Gézu's ghost was in his shed, on his war-stool, and in his own fetish-priestess at the same time. Again, a ghost will sometimes remain in Dead-land and at the same time come back to earth in a new-born infant; so nearly all the king's children are regarded as the spirits of the old kings. Their mind does not grasp the idea of a god incorporeal and omnipresent; so the deity must be worshipped through a mediator in a tangible form. "Their religion must not be confounded with polytheism,

Visiting
Dead-land.

for they only worship one god, Mau; but propitiate him through the intervention of fetishes, who are **Fetishes as mediators.** not inferior deities, but only beings of an intermediate order, who have powerful influence for good or evil with Mau.

THE YORUBAS OF ABEOKUTA.

At Abeokuta, where another large branch of the Yorubas is settled, Burton found certain points of belief settled, others very variable. Before two days' **Beliefs in Abeokuta.** residence in the city, he says, you hear of Shango and Oro. The latter personifies the executive power, or public police, deified, or "punishment." When **Shango and Oro.** a criminal is killed, he is "given to Oro." He is supposed to haunt the woods, and to appear nightly to strike terror. Women must fly within doors at the sound of his name in the streets, under penalty of a violent death. Shango is derived doubtless from an ancestor. He went alive to heaven, where he reigns, hunts, fishes, and fights. Whole series of relations are assigned to him; he is the deity of thunder, lightning, and fire, and favours the good, especially hunters, fishermen, and warriors.

The Creator is called Olorun, meaning lord of the sky. Though his personality is vague, the Egbas say, "Olorun bless you," "Olorun give you children, farms, **Olorun and other deities.** cowries," "Olorun aku," salutation to God. They talk of seeing him after death. It is doubtful, however, whether some of these ideas may not have sprung from contact with Mussulmans. Among the subordinate deities Obatala is chief, who created the first man; Afa is the revealer of futurity and the patron of marriage and childbirth; Ogun is the god of blacksmiths and armourers, of hunters and warriors. The worshipper's own head is adored as "Ori"; also the foot when proceeding on a journey. Oriskako is the patron of farms. Eshu is an evil being, meaning "the rejected," often identified with the Hebrew devil. Egun, meaning "bones," is supposed to be a dead man

risen from the grave. He is, however, an imposture, intended to terrify slaves, women, and children —like the Mumbo-Jumbo of Bonny. To these, **Multitudi-
nous
impostures.** as being palpable impostures, we cannot devote space, nor to the infinite variety of sorceries which only furnish examples of one world-wide subject. Beginning in a simple awe of unknown powers, and a tendency to believe those who imagined or professed that they knew their secrets, they have branched into all the variety of forms of imposture and quackery ; and when we know one, we know all, though we may be perpetually astonished at the depth of human credulity.

A large number of the peoples of the Soudan and of Northern Africa have been converted to Mahometanism. Little is known of their primordial religion, or of the present beliefs of those who are not Mahometans. But it appears that many of them have beliefs similar to those held on the West Coast of Africa, while others have no religious beliefs at all. The illustration which heads this chapter represents a series of wooden figures, life-size, seen by Schweinfurth, erected over the grave of a Bongo chief. Roughly carved, they depict the chief followed in procession by his wives and children.

Many of the races visited by Schweinfurth, west of the Upper Nile, appeared to have little or no religion. The Niam-niam always take an augury before commencing anything important, by rubbing a smooth block of wood upon a smooth stool, the surfaces being moistened with a drop or two of water. The undertaking will prosper if the wood glides easily along. Many forms of ordeal are also in vogue. The forest is supposed to be the abode of malignant spirits, which talk to one another in the rustling of the leaves.





MANDAN PLACE OF SKULLS.

CHAPTER IV.

Aboriginal Religions of America.

Beliefs of the Eskimo—The Angakoks—Witchcraft—North American Indians—General religious ideas—Gods of the Iroquois—The Creek Indians—The Haidahs—The Nootkas—Californian tribes—The Dakotas—Wakan—The Onkteri—Sacrifices—Various deities—Powers of the Wakan men—Manetos, or guardian spirits—Totems—Duality of the soul—The Happy Hunting Grounds—Sacrifices of dogs—The cold hell of the Mandans—Beliefs about the future—Festivals of the Iroquois—Creek festivals of firstfruits—Funeral customs—A circle of skulls—Funeral rites of the Creeks—Burial among the Comanches—The Central Americans—The Aztec religion—Teocallis or temples—Prayers—Burial of a king—Religion of the Mayas and Quichés—The South Americans—The Indians of Guiana—The spirit-world—Existence after death—Ideas of heaven—Powers of spirits—The Indians' worship—The Kenaima or vengeance-taker—The peaman or medicine man—Burial customs—Beliefs of Brazilian tribes—The Uaupés—The Araucanian deities—The future state—The gods of the Patagonians—The wanderers without—A diviner's performance—Funeral rites and mourning—Burying the skeletons—Fuegian good and bad spirits—The Incas children of the Sun—The gods of the Peruvians—Temples—Sacrifices—Human offerings—The priesthood—Festivals—The Virgins of the Sun—Moral inquisition—The future life.—The Chibchas.

THE ESKIMO.

MANY of the beliefs attributed to the Eskimo, as also to the American Indians, bear signs of having been developed since Europeans introduced their religious be-

hefs; and it is not easy to be certain that we have ascertained the genuine aboriginal beliefs. Dr. Rink is the most satisfactory investigator of the Eskimo, especially those of Greenland. He concludes that the primitive Eskimo did not speculate as to the origin of the world, but had an animistic religion, recognising the separate existence of the soul after death. They believed in nature-powers or owners, each having defined limits. These powers are known as inuas, and the inuas of certain mountains or lakes, of physical strength, and of eating, were spoken of. The earth was believed to rest upon pillars, and the under world, warm and rich in food, was the heaven of the Eskimo, while the upper-world, beyond the blue sky, cold and deficient in food, was dreaded as a dreary residence. The only approach to a supreme ruler was in the idea of *tornarsuk*, the power which was appealed to by the *angakoks*, or wizards, to enable them to influence the invisible powers.

It is remarkable how great a resemblance there is between the shamans of Siberia and the *angakoks* of the Eskimo. The latter are trained by older *angakoks* from infancy, and subsequently disciplined by fasting and invoking *Tornarsuk* in solitary places; finally *Tornarsuk* appears and provides the novice with a *tornak*, or guardian spirit, whom he may call to his aid at any time. Later, the *angakok* was said to gain control over many *tornaks*, including inuas of land and sea, the souls of the dead, or of animals. To aid their followers, they used simple medical arts, also summoned their *tornaks*, and pretended to do many extraordinary things, such as repairing a soul, divining and conjuring. The intercourse with the *tornak* was held in a dark house in the presence of auditors. "The *angakok* was tied with his hands behind his back, and his head between his legs, and thus placed on the floor beside a drum and a suspended skin, the rattling of which was to accompany the playing of the drum. The auditors then began a song, which, being finished, the *angakok* proceeded to invoke the *tornak*, accompanying his voice by the skin and the drum. The arrival of the *tornak* was known by a peculiar

sound and the appearance of a light or fire. If only information or counsel were required, the question was heard, as well as the answering voice from without, the latter generally being somewhat ambiguous." Sometimes the angakok made a spirit flight through a hole which was said to appear of itself in the roof, in order to accomplish what was necessary. The angakok gave counsel in all cases involving knowledge beyond that of humanity in general, discovered the causes of disasters and the fate of missing persons, procured favourable weather and success in hunting, and consoled the dying if their death appeared inevitable. No doubt, while upholding superstition, the angakoks possessed most of the higher knowledge and intellect of the people.

Witchcraft, counteracting the influence of the angakoks, and perhaps believed to depend upon an evil power opposed to Tornarsuk, was practised as a means of selfish gain or of procuring the injury of others, by people who for the most part kept their actions in the background, concealed from the angakoks. Magic spells, sorcery, and various parts of human or animal bodies, were made use of by these persons. The angakoks also used certain recognised spells and invocations sung with particular tunes; these were supposed to have power of themselves, and were sometimes expressly addressed to the souls of ancestors. These invocations were chiefly practised by old men. Amulets and charms were in full use; but a rather distinctive feature of the Eskimo was the art of making artificial animals, which were secretly made and then sent out to destroy the maker's enemies.

THE NORTH AMERICAN INDIANS.

The multiplicity of tribes in both North and South America is so great and the resemblances among their beliefs are so clear, that it is necessary to a large extent to group them. The main features of their religious beliefs can be shortly stated. They had a belief in beneficent divinities in all nature, but it is doubtful whether the idea of a single personal divinity had been developed by them previous to intercourse with

Europeans. The number of spirits they believed in was practically unlimited. Communication with them was in the hands of medicine-men, who, while possessing such knowledge as had been handed down from generation to generation, were also to a large extent conjurors and magicians, and professed to possess the power of bringing on rain and storms, as well as the gifts of second sight and of prophecy.

The Iroquois may be taken as types. They appear to have believed in one supreme good spirit, who not only created the world, but adapted all creation to the wants of man. They also believed in an evil spirit, brother of the good, and also eternal, and having some creative power. Thus he created all monsters, poisonous reptiles, and noxious plants. They also recognised inferior beings, good and evil, believed to be subordinate to the great spirits. To these latter they made offerings. "To propitiate the god of the waters," says Charlevoix, "they cast into the streams and lakes tobacco, and birds which they have put to death. In honour of the sun, and also of inferior spirits, they consume in the fire a part of everything they use. On some occasions they have been observed to make libations, invoking at the same time, in a mysterious manner, the object of their worship. These invocations they have never explained,—whether it be that they have, in fact, no meaning, or that the words have been transmitted by tradition, unaccompanied by their signification, or that the Indians themselves are unwilling to reveal the secret. Strings of wampum, tobacco, ears of corn, the skins and often the whole carcasses of animals, are seen along difficult or dangerous roads, or rocks, and on the shores of rapids, as so many offerings made to the presiding spirit of the place. In these cases, dogs are the most common victims, and are often suspended alive upon trees by the hinder feet, where they are left to die in a state of madness."

Most natural objects were in care of or inhabited by a spirit. Corn, squashes, and beans were regarded as a special gift of the great spirit, and were each in the care of a separate spirit, having the form of a beautiful female.

These three were very fond of each other and loved to dwell together.

The Creek Indians believe in a good spirit whom they style god or Master of Breath; and, in a bad spirit, the **The Creek Indians.** sorcerer. The good spirit, they say, inhabits some distant region where game is abundant, corn grows all the year round, and the springs are never dried up. The bad spirit, on the other hand, lives a great way off in a dismal swamp full of briars, and usually half-starved, having no game or bears' oil in all his territory. Droughts, floods, famines, and defeats are ascribed to the bad spirit.

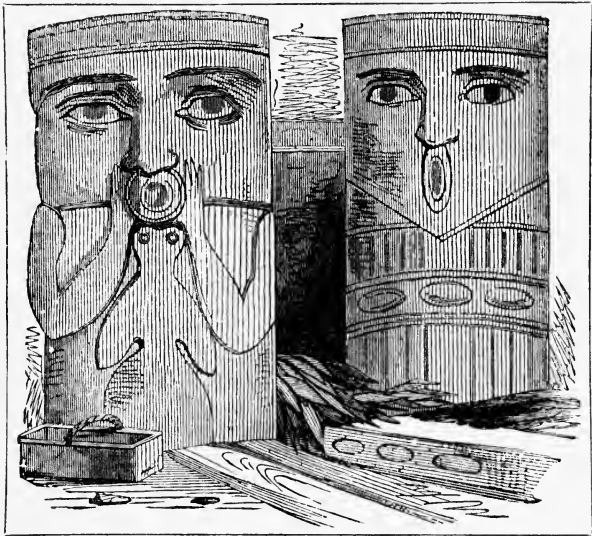
The Northern Indians, stretching across the Canadian Dominion, present a considerable contrast. They appear to have little idea of a single supreme being, but they believe in good and bad spirits peopling earth, sea, and air. They do not reverence or respect these spirits, but propitiate them occasionally.

The Haidahs of Queen Charlotte's Islands and adjacent mainland believe in a great sun-spirit who is creator and **The Haidahs.** supreme ruler. They have no form of worship, and do not appear to regard themselves as responsible for their actions to the great spirit. They also believe in an evil spirit.

The Nootkas, or tribes of Vancouver Island and its opposite main, says H. H. Bancroft in his great work, **The Nootkas.** "The Native Races of the Pacific States," acknowledge a great personage called Quabootze, whose habitation is apparently in the sky, but of whose nature little is known. When a storm begins to rage dangerously, the Nootkas climb to the top of their houses, and looking upwards to this great god, they beat drums and chant, and call upon his name, imploring him to still the tempest. They fast, as something agreeable to the same deity, before setting out on the hunt, and, if their success warrant it, hold a feast in his honour after their return. This festival is held usually in December, and it was formerly the custom to finish it with a human sacrifice. . . . Matlose is a famous hobgoblin of the Nootkas; he is a very Caliban of spirits; his head is like

the head of something that might have been a man but is not; his uncouth bulk is horrid with black bristles; his monstrous teeth and nails are like the fangs and claws of a bear. Whoever hears his terrible voice falls like one smitten, and his curved claws rend his prey into morsels with a single stroke."

In common with other American Indians, the Nootkas have a tradition of a supernatural teacher and benefactor who came up Nootka Sound long ago in a canoe of



CARVED IMAGES OF NOOTKA INDIANS.

copper, with copper paddles. He is said to have instructed the people, told them that he came from the sky, that their country would ultimately be destroyed, and they would die; but that after death they would rise again and live with him above. In anger they rose up and slew him; but they retain large wooden images representing him. They also believe in numberless spirits.

The Californian tribes, taken as a whole, according to Bancroft, are pretty uniform in their religious beliefs.

“They seem, without exception, to have had a hazy ^{Californian}ception of a lofty, almost supreme, king, for ^{tribes.} the most part referred to as a Great Man, the Old Man Above, the One Above, attributing to him, however, nothing but the vaguest and most negative functions and qualities.” But they were most interested in the powers of a demon, or body of demons, wholly bad, and working all evil things.

The beliefs of the Dakotas of Minnesota have been carefully described by the Rev. G. H. Pond.¹ Their most prominent characteristic is that which they express by the word *wakan*. This word signifies anything they cannot comprehend. Whatever is wonderful, mysterious, superhuman, or supernatural is *wakan*. The generic name for gods is *Tahuwakan*, i.e. that which is *wakan*. There is nothing which they do not revere as god. The only difference they make is that some things are *wakan* to a greater or less degree. Mr. Pond does not believe that the Dakotas ever distinguished ^{Wakan.} the great spirit from others till they learned it from their intercourse with white men. They have no chants, feasts, dances, nor sacrificial rites referring to such a being. It is true they sometimes appeal to the great spirit in council with white men, but it is as the being whom the white man worships.

All the gods of the Dakotas are mortal and propagate their kind. Their Onkteri resemble the ox on a large ^{The Onkteri.} scale, and can instantly extend their tail and horns so as to reach the sky, the seat of their power. The earth is believed to be animated by the spirit of the female Onkteri, while the water, and the earth beneath the water, is the abode of the male god. They call water, in a religious address to it, grandfather, and the earth grandmother. The Onkteri, like all their other gods, have power to issue from their bodies a mighty *wakan* influence called *tonwan*, signifying a god's arrow.

The sacrifices which the Onkteri require are the down of the female swan and of the goose, dyed scarlet, white

¹ Schoolcraft: “Indian Tribes of the United States,” Part VI.

cotton cloth, deerskins, tobacco, dogs, *wakan* feasts and dances. Subordinate to the Onkteri are the serpent, lizard, frog, leech, owl, eagle, fish, spirits of the dead, etc. These gods made the earth and man, instituted the medicine-dance, prescribed the manner in which earth-paints must be applied, which have a *wakan* virtue to protect life; and are often worn by the warrior for this purpose on the field of battle. Among all the Dakota deities, the Onkteri are the most respected.

Sacrifices.

The Wakinyan are the gods of thunder, but the name signifies "flyers," and they are represented as having numerous winged forms. They are ruthless and destructive, caring for no other beings, and especially hating the Onkteri, who return the hatred. It is believed that neither group can resist the *tonwan* of each other's *wakan*; and it is unsafe for them to cross each other's track. The Wakinyan are the Dakotas' chief war-gods, from whom they received the spear and tomahawk.

Another god has a long name signifying "that which stirs." He is invisible and omnipresent, but very cunning and passionate, and controlling both mind and instinct. He resides in the consecrated spear and tomahawk, in boulders (which are universally venerated by the Dakotas), and in the four winds. He is never better pleased than when men fall in battle, and the converse. Subject to this god are the buzzard, raven, fox, wolf, and other fierce and cunning animals. Other forms of gods, as the Heyoka, aid men in gratifying their desires, in the chase, in inflicting diseases, in restoring health. They express joy by sighs and groans, and sorrow by laughter; they shiver when warm, and pant and perspire when cold; they feel perfect assurance in danger, and are terrified when safe; falsehood to them is truth, and truth falsehood; good is their evil, and evil their good.

Various deities.

Turning now to the powers claimed by or believed to reside in the Dakota priests or *wakan* men, we may say, comprehensively, that they include all that is ascribed to the gods. They are believed to pass through a succession of inspirations with

Powers of the wakan-men.

different classes of divinities till they are fully *wakanized* and prepared for human incarnation. They have imbibed their spirit, and learnt all the chants, rites, and dances required by the gods; they are supposed to be taught how to inflict diseases and heal them, to manufacture weapons and impart to them the *tonwan* power of the gods, and to apply paints so as to protect from enemies. To establish their claims, these men and women lay hold of all that is strange and mysterious, and assume familiarity with it, often predict what will happen, and assert that they have brought it about. They are most ingenious in devising proofs of their divine inspiration.

“As a priest,” says Mr. Pond, “with all the assurance of an eye-witness, the *wakan* man bears testimony for the divinities, reveals their character and will, dictates chants and prayers, institutes dances, feasts and sacrificial rites, defines sin and its opposite. . . . Sin consists in any want of conformity to, or transgression of, the arbitrary rules imposed by the priest, or want of respect for his person; and holiness consists in conformity to these rules, and well-expressed respect for the *wakan* men; while the rewards and punishments are of such a nature that they may be appreciated by the grossest senses.”

In reference to war the *wakan* man is supreme. He makes and consecrates spears and tomahawks containing the spirit of the gods, and only bestows them on humble suppliants who go through fastings, prayers, and other rites of an exhausting nature. These weapons are sacredly preserved, wrapped in a cloth cover, and laid outside of the tent every day, except in storms. As doctors, the *wakan* men are believed to have in their bodies animals or gods, which give them great powers of suction and inspiration. With great ceremonies they violently suck out diseases from the affected parts of patients. It seems to be the general impression that there are *wakan* men who can repel any foe to health until the superior gods order otherwise; but it is difficult to obtain their aid. They can inflict diseases as a punishment for want of respect to themselves, and death is often believed to be the result of this *wakan* power.

Every object is believed to have an animating spirit, and in many cases the Indians select birds and beasts as personal "manetos." Maneto is a synonym for **Manetos as guardian spirits.** spirit, and may have a good or bad meaning attached to it. Among the Algonquins Manabozho was a sort of terrene Jove, who, though he lived on earth, could perform all things. He survived a deluge which is spoken of in their mythology, having climbed to the summit of a high mountain, where he remained till the subsidence of the waters. The four cardinal points are personified, and each has its distinctive sphere. Dreams they believed to be direct communications from the spirit-world. An entire army would retrace its steps in accordance with the dreams of the priest, who carried a "medicine-sack" containing carved or stuffed images of animals, charms and bones, held most sacred. The Indian youth anxiously sought dreams, often fasting in solitude many days, till he was impressed with the image of some animal, which he took as his maneto, and followed the occupation it indicated.

The manetos are clearly often identifiable with the totems of the clan or of the individual. The totem of a North American Indian protects him, and he refrains from killing it. The whole of a clan **Totems.** or tribe are believed to be descended from the common totem, and are bound to support and protect each other. They are bound to respect it, and if it is a species of animal or plant, it must not be killed, plucked, or injured. Sometimes they may not even touch or look at it. The totem is supposed to benefit the clansmen or the individual, and to give information by means of omens. The totem mark is affixed as a signature to treaties and other documents, and various ceremonies at birth, marriage, death, etc., are connected with the totem.

"It is an opinion of the Indians," says Schoolcraft, "I know not how universal, that there are duplicate souls, one of which remains with the body, while the **Duality of the soul.** other is free to depart on excursions during sleep. After the death of the body, the soul departs for the Indian elysium, or land of the dead; at which

time a fire is lighted by the Chippewas on the newly-made grave, and rekindled nightly for four days, the period allowed for the person to reach the Indian elysium. . . . Having requested a Chippewa Indian to explain the duality of the soul, 'It is known,' he replied, 'that during sleep, while the body is stationary, the soul roams over wide tracts of country, visiting scenes, persons and places at will. Should there not be a soul at the same time to abide with the body, it would be as dead as earth, and could never reappear in future life.' "

As to the future life, their belief in the "Happy Hunting-Grounds," so often referred to, is with the majority firm and unquenchable. Mr. W. W. Warren, himself descended from the Ojibwas on the maternal side, expressed their beliefs thus: "The Ojibwa believes that his soul or shadow, after the death of the body, follows a wide, beaten path which leads towards the west, and that it goes to a country abounding in everything that the Indian covets on earth—game in abundance, dancing and rejoicing. The soul enters a long lodge, in which all his relatives for generations past are congregated, and they welcome him with gladness. To reach this land of joy and bliss, he crosses a deep and rapid water." This water they have to cross on a huge snake. Those who have been good are free from pain; those who have been bad are haunted by the phantoms of the persons or things they have injured. If a man has destroyed much property, he is obstructed by the phantoms of the destroyed property; if he has been cruel to his dogs or horses, they also torment him after death.

The mention of dogs reminds one of the frequency with which they are sacrificed by Indians, as being valuable offerings. Two, three or five dogs are customary offerings. At the mouth of the Qu'appelle River, an Indian, in June, 1858, set his net and caught a large fish which was new to him. He at once pronounced it a manito, returned it to the water, and sacrificed five dogs to appease the supposed spirit.

Catlin says that the Mandans (a tribe included by Schoolcraft among the Dakotas), who lived in a very cold

climate, described their hell as barren and hideous, covered with eternal snows and ice. Their heaven was warm and delightful, abounding in buffaloes and other luxuries. Their Great Spirit dwelt in the former, and received and punished those who had offended him. The bad spirit they believed to reside in paradise, still tempting the happy.

The cold hell
of the
Mandans.

The beliefs we have given may be contrasted with those of other tribes who believed that the good spirit will receive all, without exception, in the Happy Hunting-Ground, and with those tribes who had so little conception of soul or immortality that missionaries found it exceedingly difficult to explain them. Among the Californians were some tribes who identified death with annihilation, yet were afraid to pronounce the name of a deceased person lest he should rise from dark oblivion. "The Cahrocs," says Bancroft,¹ "have a distinct conception of future reward and punishment, and suppose that the spirit, on its journey after death, comes to two roads, one strewn with flowers, and leading to the bright western land beyond the great waters; the other, bristling with thorns and briars, leading to a place full of deadly serpents, where the wicked must wander for ever. The Tolewahs place heaven behind the sun, and picture hell as a dark place where souls shiver for ever before the cold winds, and are harassed by fiends. The Modocs' spirit-land is situated in the air above the earthly home, where souls hover about, inciting the living to good and evil. The Alleguas imagined that before the soul could enter the evergreen prairies to live its second life, free from want and sorrow, it expiated its sins in the form of some animal, often passing from a lower to a higher grade, according to the earthly conduct of the deceased. By eating prairie-dogs and other game, some sought to gather souls, apparently with a view to increase the purity of their own and shorten the preparatory term. The San Diego tribes, on the other hand, considering large game as the embodied spirits of certain of their forefathers, abstained from their flesh, fearing that such fare would

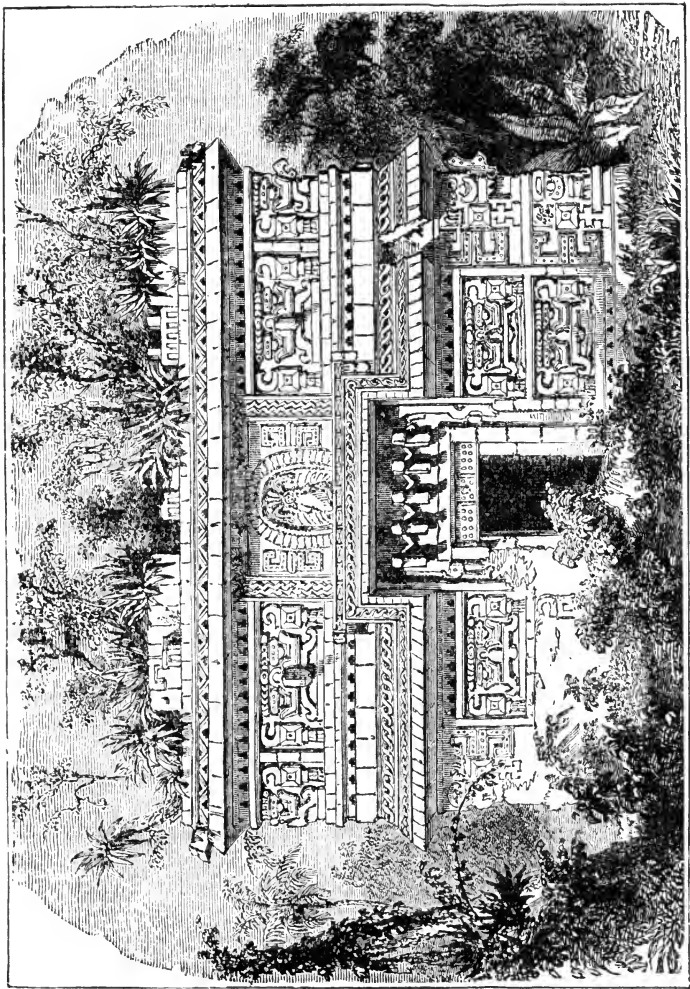
¹ "Native Races of the Pacific States," vol. iii.

hasten their death—a fear which did not deter old men.

Morgan describes six regular festivals as observed by the Iroquois: (1) the Maple festival, thanking the Maple for its sweet waters; (2) the planting festival, invoking the Great Spirit to bless the seed; (3) the Strawberry festival, or firstfruits thanksgiving; (4) the Green Corn festival; (5) the Harvest festival; (6) the New Year's festival. When returning thanks to or for various objects of Nature, they never burned tobacco; but when invoking or praying to the Great Spirit, they always used the ascending smoke of tobacco.

Among the Creek Indians there was an annual festival, formerly of eight days, now confined to four, devoted to thanksgiving and fasting, and resembling in some features the Hebrew jubilee. At the return of this festival all offences were cancelled. It commenced at the ripening of the new crops, at which time a general purgation and cleansing took place. On the first day a general feast was prepared from the remains of the old crop, and sacred fires were built.

Many curious modes of burial prevailed among the American Indians. One was that of placing the dead on scaffolds, the corpse being carefully wrapped in bark and raised on a platform formed by transverse pieces of wood lying between the forks of trees. In some tribes the body is dressed in its best attire, painted, oiled, feasted, and supplied with bow and quiver, shield, pipe and tobacco, knife, flint and steel, and provisions enough for a few days' journey. A fresh buffalo's skin is tightly wrapped round the body, followed by other robes. Among the Mandans, according to Catlin, when the scaffolds decay, the bones, except the skulls, are buried, while the bleached skulls are placed in circles of a hundred or more on the prairie, at equal distances apart, with the faces all looking to the centre, where they are religiously guarded. "Every one of the skulls is placed upon a bunch of wild sage, which has been pulled and placed under it. The wife knows (by some mark of re-



ENTRANCE TO AN ANCIENT MEXICAN TEMPLE.

semblance) the skull of her husband and child, which
 A circle of skulls. lies in this group; and there seldom passes a day that she does not visit it, with a dish of the best-cooked food that her wigwam affords, which she sets before the skull at night, and returns for the dish in the morning. . . . There is scarcely an hour in a pleasant day, but more or fewer of these women may be seen sitting or lying by the skulls of their children or husbands, talking to them in the most pleasant and endearing language that they can use, and seemingly getting an answer back."

According to Major Swan, who visited the Creek Indians of Georgia and Florida in 1791, "when one of a family dies, the relations bury the corpse about four feet deep, in a round hole dug directly under the cabin or rock on which he died. The corpse is placed in the hole in a sitting posture, with a blanket wrapped about it, and the legs bent under it and tied together. If a warrior, he is painted, and his pipe, ornaments, and warlike appendages are deposited with him. The grave is then covered with canes tied to a hoop round the top of the hole, and then a firm layer of clay sufficient to support the weight of a man. The relatives howl loudly and mourn publicly for four days. If the deceased has been a man of eminent character, the family immediately remove from the house in which he is buried, and erect a new one, with a belief that where the bones of their dead are deposited the place is always attended by 'goblins and chimeras dire.'"

Among the Comanches of Texas, the deceased is packed upon a horse as soon as he expires, taken to the highest hill in the neighbourhood, and buried privately.
 Burial among the Comanches. The wives of the dead man cut their arms, legs, and bodies in great gashes, till they often become exhausted by the loss of blood. Formerly the favourite wife was killed; but more recently only the deceased's horses are killed and buried, to carry him to paradise.

THE CENTRAL AMERICANS.

The Mexican Indians, especially the Aztecs, had reached a more developed stage of civilisation and religion than their northern kinsmen. It is doubtful whether they believed in one supreme deity or not. The Aztecs' religion. The word *teotl*, sometimes thought to mean the supreme god, means deity in general. It is related, however, that the poet-king of Tezcucó built a nine-storied temple, with a starry roof above, in honour of a deity not represented by an image, called Tloquenhuaque, "he who is all in himself"; or Ipalnemoan, "he by whom we live"; in his honour only incense and flowers were offered, and no bloody sacrifices. Surely here we have a marked Asiatic influence. The ordinary Mexican religion was distinctly polytheistic, and we may gather that some of their gods had been worshipped for a very long period, by the great number of functions and epithets concentrated upon them. Whether Tezcatlipoca, one of the highest gods, was a deified ancestor or not, he conformed to this idea by having prayers for all kinds of help addressed to him. Tonatiuh and Metztli, the sun and moon; Centeotl, goddess of maize and mother of the gods; Tlazolteotl, goddess of pleasure; Tezcatzoncatl, god of strong drink, are specimens of Mexican gods; but the predominant idea in their mind is shown by their chief god being the god of war, Huitzilopochtli. There were also many native spirits of the hills and groves, etc. The Aztecs were equally remarkable for the number and size of their temples, called *teocallis*, or god's houses. They were *teocallis*, or pyramidal, and rose by successive terraces to *temples*. lofty platforms. The great temple of the god of war in the city of Mexico had a base 375 by 300 feet, and rising by five steep terraces to 86 feet high, with flights of steps at the angles. On the platform were two tower-like temples of three stories, containing great stone images and altars. The gods were predominantly worshipped with human sacrifices. There were many festivals, each marked by its special variety of sacrifice and celebration.



STATUE OR IDOL AT COPAN, HONDURAS (AFTER STEPHENS).
104



TEOYAOMIQUI, MEXICAN GODDESS OF DEATH (AFTER BANCROFT).

Before the war-god there was an eternal fire and a stone of sacrifice, on which the victim, usually a captive, was laid, for the priest to cut open his breast and tear out his heart and hold it up before the god. From the terrace were visible seventy other temples within the great square enclosure, each with images and blazing fires; while in the Tzompantli, or skull-place, thousands of victims' skulls were built up to form towers. At Cholula was the much larger hemispherical temple of the god Quetzalcoatl, the rival to Tezcatlipoca.

That the prayers of these people were genuine religious utterances, may be gathered from the following extracts

Prayers. from a prayer to the last-mentioned god on behalf of the poor: "O our lord, protector. most strong and compassionate, invisible and impalpable, thou art the giver of life; lord of all and lord of battles, I present myself here before thee to say some few words concerning the need of the poor people, the people of none estate or intelligence. Know, O lord, that thy subjects and servants suffer a sore poverty and desolateness. The men have no garments nor the women to cover themselves with. . . . When they sell nothing, they sit down sadly by some fence, or wall, or in some corner, licking their lips and gnawing their nails for the longing that is in them. . . . O our lord, in whose power it is to give all content, consolation, sweetness, softness, prosperity, and riches—for thou alone art lord of all good—have mercy upon them, for they are thy servants." But we cannot but take a gloomy view of a religion based so largely upon human sacrifices and cannibalism, on penances involving the drawing of blood from the body, and other cruel rites.

"The funeral rites of the Mexicans," says Mr. Tylor, "are best seen in the ceremonies at the death of a king.

Burial of a king. The corpse laid out in state was provided by the priest with a jug of water for his journey and with bunches of cut papers to pass him safely through each danger of the road. They gave him garments to protect him from the cutting wind and buried a little dog by his side to carry him across the nine waters.

Then the royal body was invested in the mantles of his patron gods, especially that of the war-god." In earlier times the king was buried on a throne with his most valued possessions and his slain attendants around him. At a later period, when cremation had been adopted, the body of the king was carried to the funeral pile by attendant chiefs and servants, and afterwards a great number of wives and slaves of the deceased were sacrificed and their bodies burnt, after solemn exhortation to serve him faithfully in the next world.

The Mayas of Yucatan and the Quichés of Guatemala had a fundamentally similar religion, though it is much less well-known. At Uxmal and other places are the remains of larger and more magnificent pyramidal temples or sacrificial platforms than in Mexico. Their priests were more powerful even than in Mexico, and the chief priests belonged to the royal families. The festivals observed were very numerous, and the people always made a sacrifice before commencing any important undertaking. Human sacrifices with cannibalism were frequent, as well as the drawing of blood from penitents' bodies.

Religion of
the Mayas
and Quichés.

THE SOUTH AMERICAN INDIANS.

Beginning with the tribes inhabiting Guiana, we find that the most important recent study of the religions of the Indians of British Guiana has been made by Mr. Everard Im Thurm (see his valuable work, "Among the Indians of Guiana"). He bases their system, if it can be called such, upon the belief that every human being has a soul or spirit distinct from the body. In dreams the spirit wanders and acts just as really as in waking life. Visions also are real, and may be produced by narcotics, stimulants, and fasting; in the course of these a spirit may wander and hold communion with other spirits. The spirit of a man may pass into an animal and even into inanimate objects; and the Indian also believes that animals and plants and inanimate objects have their own spirits. Rock-spirits may move and often occasion injuries to man, by causing the rock

The Indians
of Guiana.

to fall upon him; similarly with many other natural phenomena, ascribed to the intention of the spirit-world. spirits of the objects concerned. All strange objects are looked upon with awe, as being inhabited by spirits which are likely to occasion evil even if criticised or examined. Diseases too are often believed to be occasioned by spirits, and Mr. W. H. Brett, in his "Indian Tribes of Guiana," has narrated how the Caribs on the Pomeroon River, being attacked by a dangerous epidemic, fled far into the forest, in their flight cutting down large trees and laying them across the path, to prevent the disease-spirits from following them.

In every view which these Indians take of the spirit-world, it is regarded as composed of beings not very unlike those of the material world, and the spirits **Existence after death.** differ chiefly in their degrees of strength and cunning. The fact of continued existence of the spirit after death of the body is implied in this, and in many of their funeral customs; but this existence is not definitely imagined to be everlasting. "As long as the memory of a dead man survives," says Mr. Im Thurm, "either in the minds of his former companions or in tradition, he is supposed to exist; but no question as to whether this existence is or is not to be prolonged for ever, has ever been formulated in the Indian mind." There is no belief as to rewards and punishments being meted out after death. It is usually supposed that the spirits of the dead remain on earth in the places where they lived when in the body. Several times Mr. Im Thurm was told by Indians that they hoped to become white men.

They have an idea of a kind of heaven beyond the sky, but it is just a repetition of earth. From it they believe **Ideas of heaven.** their ancestors came. Rochefort, writing of the Caribs of the West Indies, the ancestors of the Caribs of Guiana, says that they believed their brave men would live after death in happy islands, where their enemies, the Arawaks, would be their slaves; but that the cowards of their own tribe would be slaves to the Arawaks in a barren land beyond the mountains. This confirms the very apt expression of Im Thurm, "the

Indians know of no heaven, but only of other countries."

The Indians of Guiana have no notion of spirits which have always been spirits, or of spirits possessing power over others, except so far as they may have **Powers of more strength or cunning.** On one occasion **spirits.** during an eclipse of the sun the Arawak men among whom Mr. Im Thurm was, rushed from their houses with loud shouts and yells. They explained that a fight was going on between the sun and the moon, and that they were shouting to frighten and so to part them. The Indians have names meaning "the ancient one," "the ancient one in the sky," "our father," and "our maker." But to these names the attributes of a god are not attached. They seem to indicate a belief that their ancestors or makers came there from some other country, "sometimes said to be that entirely natural country which is separated from Guiana by the ocean of the air."

As to worship, the Indian, not troubling himself about the source of good things or regarding them as the result of his own efforts, does not worship good spirits. **The Indians' All evil is, however, inflicted upon him by evil** **worship.** spirits, and them he propitiates. He does not mention or look at certain rocks and other objects; he avoids eating certain animals whose spirits are malignant, especially those which are not native to his country. Before shooting a cataract for the first time, or when a sculptured or remarkable natural object is seen, the Indian averts the ill-will of the spirits belonging to them by rubbing capsicum pods in his eyes. These he almost always carries with him. The idea connected with this practice is that by making himself temporarily blind he renders himself invisible to the object of dread.

Two notable beliefs of the Guiana Indians are thus summarised. "From the kenaimas come nearly all injuries, and these the peai-man cures." **A** **The kenaima kenaima is one who uses the power of separa- or vengeance-** **taker.** vengeance; he is bound to slay some man, in obedience to some custom or sentiment; and, by transference, ills

are regarded as being wrought by some kenaima, known or unknown, in the body or out of it. The kenaima, in addition to forms of vengeance by murder, poison, or disease, can enter any animal, and thus, when attacked by any beast of prey, the Indian regards it as a kenaima.

The peai-man, or medicine-man, is the Indian's defence against the kenaima; he is both doctor and priest. The

The peai-man or medicine man. office used to be hereditary, but often a youth with an epileptic tendency is chosen, as frenzied contortions are of great use in the profession.

After isolation, long fasting, great draughts of tobacco-water, etc., and learning all the traditions of the tribe, the medicine-man becomes fit for his office, and pretends to drive out all kenaimas by incantations in which astonishing feats of ventriloquism are performed, and he is believed to summon and question the kenaimas and compel them to depart. He is also supposed to be able to summon and question the spirit of any sleeping Indian of his own tribe. Another function of the peai-man is to give names to children.

The burial customs observed by Mr. Im Thurm do not differ remarkably from those of many other Indian tribes.

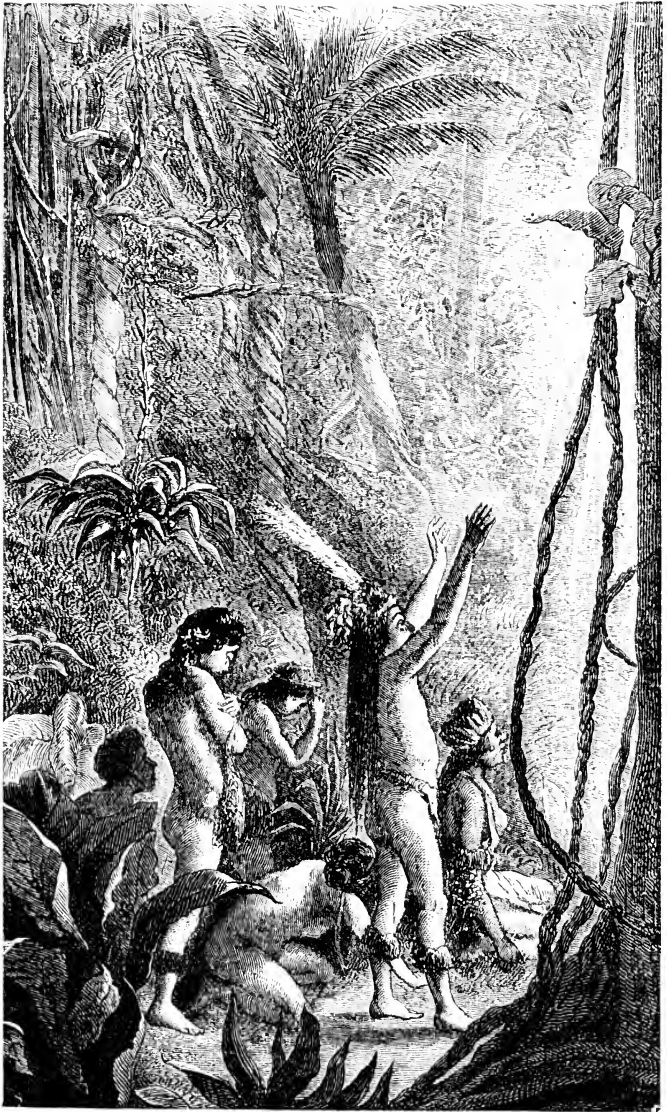
Burial customs. The body of a dead man is wrapped in his hammock and buried in his own house. A fire is made over the grave and a feast held in which the qualities of the deceased are set forth, and the house is then deserted.

It is doubtful if the Brazilian tribes were or are more advanced than those of Guiana. The Tupis have the

Beliefs of Brazilian tribes. same word, "Tupa," for father or ancestor and for thunder; but they do not pray to Tupa, nor do they hope from or fear him. Bates¹

found no trace of a belief in a future state among Indians who had had no intercourse with Europeans. Yet they light fires by newly made graves, for the comfort of the deceased. Waitz describes the Guaranis of Brazil as bringing offerings to certain posts in order to appease the evil spirits, fear of whom sometimes caused death. They

¹ "The Naturalist on the Amazons."



WORSHIP OF THE SUN BY COROADOS OF BRAZIL.

believed that the soul continued with the body in the grave, and were careful to leave room for it.

The Uaupés, of whom Mr. A. R. Wallace has given an account, likewise have no definite idea of a god. If asked who made the rivers, forests, and sky, they say they do not know; or sometimes they say it was "Tupanau," a word that appears to mean god, but which they do not understand. They have, however, a bad spirit, or devil, whom they seek to propitiate. When it thunders, they say the Jurupari is angry, and their idea of natural death is that the Jurupari kills them. At an eclipse of the moon they believe that this bad spirit is killing the moon, and they make all the noise they can to frighten him away. It would be fruitless to detail at length the procedure and the beliefs about the medicine-men or payés of the Brazilians, inasmuch as they are strikingly similar to those of the Guiana Indians.

The religious system of the Araucanians of southern Chili was somewhat different from that of the more northern tribes of Indians. They acknowledged a supreme being, whom they termed Pillan, the supreme spirit. They also called him spirit of heaven, the great being, the thunderer, the creator of all things, and omnipotent. Subordinate to him were Epunamun, the god of war; Meuleu, a benevolent deity, the friend of the human race; and Guecubu, a malignant being, the author of all evil and misfortune. If a horse tired, Guecubu had ridden him; if any one died, Guecubu had killed him. They paid no worship, however, to these gods beyond invoking them and asking their aid on some urgent occasions. They had neither temples nor idols, nor did they offer sacrifices except in case of some severe calamity or on concluding a peace, when they sacrificed animals, and burnt tobacco, which they believed to be most agreeable to their deities.

The Araucanians have a general belief in a future state, but differ as to its locality and condition. Some of them have no idea where their land of spirits is, nor how the dead are occupied. Others say that after death they go towards the west beyond the sea

to a certain place which they call "Gulchemau," that is, the dwelling of the man beyond the mountains. Some believe that this land is divided into two—one a heaven, where the good dwell with every delight; the other inhabited by the wicked, a desolate and barren place; while others believe there is no difference of lots, and all enjoy continual happiness. The dead were buried with many of their possessions, and with their face to the west, where the supposed land of spirits was. Divination and sorcery were much practised by the Araucanians, who paid much attention to the flight of birds. They avoided the burial-places of the dead, passing them by in silence and with averted faces. The spirits of dead Araucanians frequently returned and fought fiercely in the air with their enemies, thus causing storms.

The Patagonians believe in a good and an evil superior being, but differ as to the name given to these. Some of these names are, "the governor of the people," "the lord of the dead," "the being who pre-^{The gods of the Patagonians.}sides in the land of strong drink." But they likewise believe in a multiplicity of inferior deities, presiding over particular families. Each is supposed to have a distinct abode in caverns underground, under lakes or hills; and after death the Indian believes that his soul will go to the abode of his particular family-deity, and live in continual drunkenness. They believe the world was made by their good deities, who created the Indians in their caves, and gave them the lance, bows and arrows, etc.

Evil beings are termed by the Patagonians "the wanderers without." There are many of these, working all kinds of mischief, and even causing bodily fatigue and weariness after labour. These are ^{"The wanderers without."}the familiars of their diviners, enabling them to predict future events as well as to reveal that which is occurring at a distance. They also give them power to cure the sick by driving away or appeasing the evil beings which cause them. The diviner goes through strange antics in his communications and struggles with evil. He makes noises with a drum, etc., and falls into a

fit, "keeps his eyes lifted up, distorts the features of his **A diviner's face,** foams at the mouth, screws up his joints, **performance.** and after many violent and distorting motions remains stiff and motionless. After some time he comes to himself, as having got the better of the demon; next feigns, within his tent, a faint, shrill, mournful voice, as of the evil spirit, who by this dismal cry is supposed to acknowledge himself subdued, and then, from a kind of tripod, answers all questions put to him." These wizards are of either sex, but the men wear women's dress. It is not uncommon to kill some of them when a chief dies, or when pestilences occur, the deaths being attributed to their ill-will (Falkner's "Patagonia").

In several respects the funeral customs of the Patagonians are singular. They make skeletons of the dead by cutting off the flesh, during which operation a number of people, covered with long skin mantles and with their faces blackened with soot, walk round the tent with long poles or lances in their hands, singing dolefully and **Funeral rites** striking the ground in order to frighten away **and** the evil spirits. Visits of condolence are paid **mourning.** to the relatives of the deceased. The visitors howl and sing dismally, squeeze out tears, and even prick their limbs with sharp thorns till they bleed. They receive suitable presents in return for their mourning display. If the deceased possessed horses, they are killed to enable him to ride in the land of the dead, a few only being reserved for the funeral ceremony. When the bones of the deceased are finally removed, they are packed in a beast's skin, and laid upon a favourite horse, which is decorated with mantles, feathers, etc. There are several modes of burial. One is burying the skeletons in large **Burying the** square pits, sitting in a row, with the sword, **skeletons.** lance, bow, arrows, etc., they formerly possessed. The pits are covered with beams or trees, canes, twigs, etc., woven together, upon which earth is laid. The beads and plumes which adorn the skeletons are changed once a year, when they pour upon the grave some of their first made chica, also drinking some of it themselves to the good health of the dead. The more southern tribes carry

the bones to a desert place by the sea-coast, placing them in rows above ground, but adorned as before, with the skeletons of their dead horses around them.

The Fuegians, according to Fitzroy, had distinct ideas of beneficent and evil powers; but he never witnessed or heard of any act on their part of a decidedly ^{Fuegian} religious nature, neither could he satisfy himself ^{good and bad} of their having any idea of the immortality of ^{spirits.} the soul. They invoked the good spirit when in distress or danger, believing him to be the author of all good. Their evil spirit they supposed to be like an immense black man, and able to cause illness, famine, bad weather, and all evils, and to torment them in this world if they did wrong. The wizard was not absent from them, and they believed entirely in omens, signs, and dreams. When a person dies, his family wrap the body in skins, and carry it into the woods; there they place it upon broken boughs, or pieces of solid wood, and then pile a great quantity of branches over the corpse.

The Chibchas of Colombia believed that their ancestors arose from certain mountain lakes, under which were the homes of their tutelary gods. Lake Guatavita ^{The} and the adjacent city were their chief places of ^{Chibchas.} worship. Many costly offerings were thrown into these lakes, such as small golden figures representing men, women, and animals, and various customs and industries. Many of these have been obtained from the lakes. The sacred graves also received similar objects, in addition to utensils and personal property. Golden frogs and lizards, supposed to represent the god of water; birds, the god of the air, were also among the religious objects of the Chibchas. They sacrificed a youth, the Guesa, every fifteen years, specially nurtured, to carry the people's messages to the moon, the goddess of husbandry. At the age of fifteen he was conducted in procession to a pole, to which he was bound, and killed by arrows.

The empire of the Incas of Peru has been described as one of the most complete theocracies the world ^{The Incas,} has seen. The Incas were themselves both ^{children of} kings and priests, who reigned as descendants ^{the sun.}

of the sun, the chief god, and their person was revered as divine. One-third of the country was the property of the sun-god, that is, of his priests; and a part of the forced labour of the people was given to working in the lands of the Inca and of the sun-god.

The sun (Inti, or light) was usually represented by a golden disc with human features,



WOODEN IDOL FOUND IN PERU
33 FEET UNDER GUANO.

The gods of the Peruvians. and surrounded by rays and flames. Second to the sun, the moon was worshipped as his sister and wife; she was depicted as a silver disc with human features. Next to these were two great deities: Viracocha, represented as having risen out of lake Titicaca, and having made the sun, moon, and stars. He evidently was a survivor from a period before the sun and moon worship had risen to great proportions. He is described as having neither flesh nor bone, as running swiftly, and as lowering mountains and lifting up valleys. The lake was his sister and wife. Hence he was evidently a rain-god, represented as a fertilising agent. Pachacamac was another ancient god, the divine civiliser who taught the people all arts and crafts. He was a god of fire, and especially of volcanic fire; and like Viracocha, he required human

victims. The Incas admitted these two gods to have been equally children of the sun with their ancestor, Manco-capac.

Other deities worshipped by the Incas were the rainbow, the planet Venus, many stars, fire, thunder, the earth, many trees and plants and animals. Charms or fetishes were greatly in esteem, and the same word, *huaca*,

was applied to every object of veneration, from the sun down to a grotesque stone. Every valley, every tribe, every temple, had a guardian-spirit. Meteorites were much used as huacas, and it is said that missionaries found it more difficult to abolish the worship of the huacas than that of the sun and moon.

The temples originally in use in Peru were

Temples. were very like those of Mexico; but under the Incas the building over the altar was very greatly increased in size, and indeed enclosed the whole structure. They were furnished with great stone statues, and were lavishly decorated with gold. The entrance of the great temple at Cuzco faced the east, and at the west end, above the altar, was the great golden disc of the sun. The mummies of the deceased Incas

were placed on golden thrones in a semicircle round the solar disc. Near this building were the temples of the moon and other deities associated with the sun.

While all kinds of fruits, incense and drinks were offered to the gods, animals were very frequently sacrificed, and usually burned; if not, the flesh was eaten raw



CHIBCHA IDOL IN POTTERY.

by the sacrificers. M. Réville concludes that this is a custom handed down from times preceding cookery. The idols and the doors of the temples were smeared with the blood of victims. It appears that human sacrifice was less frequent under the Incas than among the Mexicans. But it is known that when the reigning Inca was ill, one of his sons was sacrificed to the sun as a substitute, and that at certain feasts a young infant was sacrificed. Wives of

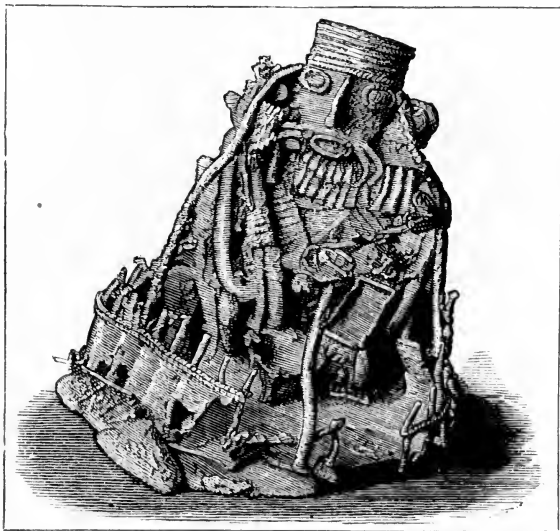


IMAGE REPRESENTING THE GUESA OF THE CHIBCHAS.

the Incas were required to be buried alive on their husbands' death. When Huayna Capac died, a thousand of his retinue voluntarily followed him into the other world.

The organisation of the priesthood greatly favoured the stability of the Peruvian religion. The chief priest was

The next to the reigning Inca, and was recognised **priesthood.** as the interpreter of the sun's will. The other chief priests were members of the Inca family. At Cuzco, and to a less degree in the provinces, an imposing ritual was kept up. Hymns to the sun were chanted, but re-

ligious dances were among the most important parts of the great festivals, or "Raymi" (signifying **Festivals.** dance). At the festival of the winter solstice, in June, after three days' fasting, a great procession, with banners and masks, went out to await the dawn, and, when the sun appeared, fell on their faces before him. The Inca offered a consecrated liquid to the sun, then drank of it himself, and passed it on to his retinue. After this, on return to the temple of the sun, a black llama was sacrificed; sun-fire was kindled from the sun by means of a concave mirror, and then a number of llamas were sacrificed and distributed to the families of the upper classes, to be eaten with sacred cakes prepared by the virgins of the sun. At the second great festival, that of the Spring, ball-shaped cakes, mixed with the blood of victims or of young children, drawn from above the nose, were eaten, to purify the land from hostile influences. In the evening an Inca, with four relatives, undertook the task of chasing all maladies from the city and its environs; and at night all evil spirits of the night were driven into the river by the hurling of torches into its water. These are only specimens of numerous feasts of the Inca religion. The sorcerer had but little place in civilised Peru, for his place was largely taken by the priestly "diviners of the future," or "those who made the gods speak."

It is very worthy of notice that something like convents were to be found among the Peruvians, inhabited by "virgins of the sun," of whom there were 500 **The virgins of the sun.** at Cuzco. They took a vow to be the consorts only of the sun or of him to whom the sun should give them. Thus the reigning Inca chose from them the most beautiful for his harem; but any of the virgins who otherwise broke her vow was buried alive, even for the offence of letting the sacred fire go out, and her whole family was put to death. The virgins were occupied in making garments for the Incas, adornments for the temples and palaces, in preparing the sacred cakes and drinks, and in watching the sacred fire.

Few moral teachings have been discovered in the

Peruvian religion. The most important thing was to please the sun, and his representative, the Inca. **Moral inquisition.** The priests had power to make inquisition into private conduct, to discover any actions detrimental to the state if not expiated by penance. Children, a few days after birth, were dipped in water before receiving a name, the dipping being supposed to drive away evil spirits and malign influences. Between the ages of ten and twelve, at the time when the adult name was given, the child's hair and nails were cut off as an offering to the sun and guardian-spirits.

The future life was thought of as similar to the present, and all kinds of useful objects were consequently buried with the deceased. It was not imagined that **Future life.** the body would be raised again to life, although it was thought that the soul still returned to the body at times after death. The Incas were believed to be transported to the mansion of the sun, while the nobles might, if exceptionally meritorious, follow them there, or live under the earth under the sway of Supay, the god of the dead, whose kingdom was a gloomy one rather than a place of punishment.





KHOND (OR KANDH) HUMAN SACRIFICE.

CHAPTER V.

Aboriginal Religions of India and other parts of Asia.

Spirit-world of the Veddahs—Invocation of spirits of the dead—Veddah burial—Bell-god of the Todas—Buffaloes in heaven—Successive funerals of the Todas—Sins laid upon a calf among the Badagas—The Kotas—Various gods of the Bhils—Effigies of horses on cairns—Bhil sacrifices—Inspired men and witch-doctors—Deities of the Gonds—Rude symbols of gods—The spirits of disease and death—The goddess of small-pox—Human sacrifices—Exorcisers—Memorial slabs for the dead—Funeral of a Madia—Human sacrifices of the Khonds—Their religious sincerity—Sacrifices to the god of war—Death a penalty for special sin—The leaping rock—Khond priesthood—Khond oaths—Santal household gods—Superior powers malevolent—National god the Great Mountain—Spirits of natural objects—Wanderings of disembodied spirits—The sacred river Damooda—Santal priests and festivals—Worship in village groves—Funeral ceremonies—Guardian-spirits of the Karens—Bringing back the Làs—The state of the dead—Traditions of God and sacred books—Inspection of fowls' bones—Priests and offerings—Funeral ceremonies—Feasts for the dead—The god Puthen of the Kukis—Their evil deities—

Inferior deities—Kukis' idea of futurity—Future punishment—Kuki priests—Funeral feasts—Gods of the Nagas—Scolding the spirits for causing death—Burial at doors of houses—Pillars and cromlechs of the Kasias—The oath-stone—Deities of the Bodo and Dhimals—Priests and their functions—Malevolent demons of the Mishmis—Disease, death and burial—Gods of the Ostiaks—Ancestor worship—Convulsions of the Shamans—The Kalmuck Shamanists—The Voguls—The Samoyedes—The Finnish religion—The Kalevala—The Under-world.

MAKING now a great leap in distance, we come to the aboriginal peoples still existing in large numbers in India and Ceylon, whose religions are very different from those of the more highly gifted nations among whom they dwell. The Veddahs of Ceylon, a small but extremely interesting tribe, have a limited group of beliefs, presenting some striking resemblances to those current among the American Indians. Good spirits predominate in their creed; in fact, Mr. Bailey could only find one absolutely malignant spirit whom they really feared, though they had a vague dread of the spirits that haunt the darkness. Every feature in Nature is for them occupied by a spirit, as also is the air; but they have no idea of a Supreme Being.

The spirits of the dead occupy a prominent place in the Veddah beliefs. The spirit of every dead person watches over relatives left behind. These spirits, termed "néhya yakoon," kindred spirits, are described as coming to them in sickness and in dreams, and giving them success in hunting. Thus they invoke them in every necessity, and, curiously enough, it is the shades of their dead children, "bilindoo yakoon," infant-spirits, which they most frequently call upon. Some simple ceremonies are observed, one of which is to fix an arrow upright in the ground, and dance slowly round it, chanting an address which has been thus translated:

"My departed one, my departed one, my god,
Where art thou wandering?"

When preparing to hunt, they promise a portion of the game to the spirit, and they expect that the spirits will appear to them in dreams and tell them where to hunt. "Sometimes," says Bailey, "they cook food and place it in the dry bed of a river or some other secluded spot, and

then call on their deceased ancestors by name, "Come and partake of this! Give us maintenancè as you did when living! Come, wheresoever you may be—on a tree, on a rock, in the forest—come!" and dance round the food, half chanting, half shouting the invocation. They have no idea of a future state of rewards and punishments. Till lately they did not even bury their dead, but covered them with leaves and brushwood in the jungle, or in the cave where they died, which was thereupon forsaken.

The Todas of the Neilgherry Hills are somewhat vague in their religious beliefs; but, while not venerating natural objects, they appear to worship several deities, the principal being called the bell-god, buffalo-bell, represented by a bell hung about the neck of their best buffalo, which is also an object of worship, and held sacred. To the bell-god they offer both prayers and libations of milk. They worship also a hunting-god and the sun. While venerating the memory of ancestors, they do not worship them. They believe in a somewhat vague transmigration of souls, but in their next world, which they term "the other district," they expect to follow the same occupation as in this, that is, buffalo-feeding, and all expect to go to it. "The Mukurty Peak," says the Rev. F. Metz,¹ "is a spot held very sacred as the residence of a personage whom the Todas believe to be the keeper of the portals of heaven. . . . Their idea is that the spirits of deceased Todas, together with the souls of the buffaloes killed by their friends to accompany them to heaven and supply them with milk there, take a leap from this point as the nearest way to the celestial regions," which are situated in the west. Their priests are an odd compound of priest and dairyman, showing the importance of their chief means of livelihood in their eyes.

The Todas burn their dead, at the same time slaughtering milch-buffaloes, which, curiously enough, are sold to another tribe to be eaten. This is called the "green

¹ " Tribes inhabiting the Neilgherry Hills."

funeral," followed a year after by the "dry funeral," at which, on a pile of dry wood, the priests place the bag containing the ashes of the deceased, with his mantle, ornaments, and wand, and gourds and baskets of grain, and ignite the whole, while the mourners stand round and cry monotonously, *heh-heh, heh-hah!* Among the funeral observances, they practise fasting, cutting off the hair, putting off ornaments, chanting morning and evening laments, mutual condolence, and falling on the corpse. They also vacate the house of the deceased for a limited period.

The Badagas, a neighbouring tribe, had, according to Capt. Harkness ("The Neilgherry Hills"), a ceremony which reminds one of the Hebrew scapegoat. The son or representative of the deceased, seizing a calf brought for the purpose, addressed it, beseeching it to mediate for the departed, that the gates of heaven might be opened to him, and his sins, and those of his generation, be forgiven. The calf was then let loose and ran off, all the party shouting, "Away, away!" The idea is that the sins of the deceased enter the calf.

The Kotas, also inhabiting the Neilgherry Hills, worship both rude images of wood or stone, and rocks and trees in secluded localities, and make sacrificial offerings to them. In each village is a recognised place of worship—a large, square piece of ground, walled round with loose stones three feet high, and containing in its centre two thatched sheds open in front and behind, and having rude circles and other figures drawn on the supporting posts. They hold an annual licentious feast in honour of their gods, lasting two or three days.

The Bhils of the mountains of Central India are notable for the great number of their gods: every tribe too has different objects of adoration, arising from local superstitions and legends. The following gods are worshipped by the Bhils of Jebnah:—the Hindu Kali, on many occasions; Halipowa, at the Dewali and Dasara feasts; Waghacha-Kunwar, to protect them against wild beasts; Halk Mata, for success in predatory

**Successive
funerals of
the Todas.**

**Sins laid
upon a calf
among the
Badagas.**

**Various
gods of the
Bhils.**

journeys; Khorial Mata, for protection of cattle from plundering and sickness; Devi Kanail, for a good harvest; Behyu Baji, for rain; Ghora Raja, against plunderers; Hallam, at the annual pilgrimage to the large hill of Retna Wal; Chamconda Mata, goddess of harvest, the first of every grain being offered to her; Havin Wana Mata, against murrain and lameness among cattle; Sita Mata and Ghona and Bhadri Bac, goddess of small-pox; Bhulbag Mata, during epidemics, especially in cholera.

The Bhil places of worship are not elaborate, being mostly limited to heaps of stones on some elevated spot, on which are frequently arranged a number of stone or burnt-clay effigies of horses, the latter being hollow, with a hole behind, through which the spirits of the dead are supposed to enter and travel up to paradise. On arrival there, the horse is given to the local deity. In many of their legends the principal event depends upon the assistance or the advice of an enchanted horse. According to Sir J. Malcolm,¹ the sacrifice or offering to Hali-powa and Waghacha-Kunwar is a bullock; to the other deities, fowls and he-goats; a male bird to the male deities, and a female to the female ones. Their usual ceremonies consist merely in smearing the idol, which is seldom anything but a shapeless stone, with vermilion and red lead or oil; offering, with protestations and a petition, an animal and some liquor; casting a small portion of each, with some pulse, into the fire; and then partaking of the flesh and remaining liquor, after giving the presiding priest-minstrel his share.

The medicine-man appears here under the form of a class of men specially inspired by the hill-gods, whose powers are excited by music. These men, called Barwas, travel with musicians in attendance, by whose performances they are first excited to frenzy, dancing frantically, whirling and tossing, and throwing themselves into strong convulsions. In this state they utter oracles which are highly regarded by those who listen. The Barwas also act as physicians and

¹ *Transactions of the Royal Asiatic Society*, vol. i.

as witch-doctors, following the usual cruel practices of their kind. Superstition is deeply ingrained. A cat crossing the path of a Bhil when starting on any particular business will send him straightway home. Eclipses and other celestial phenomena he regards as the diversions of the gods. He believes to a certain extent in the transmigration of souls, especially of bad spirits, and that the spirits of the dead haunt places they lived in during their lifetime. Burial is performed with complex ceremonies on the banks of streams. On the death of a chief a brass bull or horse is made and handed to the wandering minstrel, who, carrying this image, makes an annual circuit through the villages, commemorating the fame of the deceased in songs and receiving a due reward.

The Gonds of Central India show some resemblances to the Bhils, as in their offering earthenware figures of horses in sacrifice, to propitiate the ghosts of their ancestors. They worship altogether about thirty deities. The supreme being, under the name of Bhagwan, is occasionally prayed to, and receives offerings of sugar and ghee; but, as in so many other tribes, it is to the inferior divinities that worship is most largely paid. Badu Dewa (great god) or Budhal Pen (old god) is one of those most worshipped; he appears to be identical with Rayetal, or the sun-god, represented by an iron tiger three inches long. His worship takes place once a year at the rice-harvest, a hog being then sacrificed to him. Among a subordinate tribe, the Gaiti, he is represented by a small copper coin kept in a tree in the jungle. Matya, the god of small-pox and of towns; Sali, the protector of cattle; Gangara, the bell-god; Gadawa, the god of the dead; Kodo Pen, the horse-god, are others of the varied deities whom the Gonds propitiate.

The Gonds do not keep images of their gods in their houses, and even for religious ceremonies only use the simplest symbols, such as stones, lumps of clay, iron rods, blocks of wood, chains and bells. Mutya Dewa is represented by a small heap of stones, inside a village, besmeared with red lead. He is believed to be connected with the prosperity of the village, and his appropriate

offerings are a goat, cocoa-nuts, limes, dates, etc. Pharsi Pen, a war-god, is symbolised by a small iron spear-head. His worship only takes place at intervals of three, four or five years, at full moon. On such occasions a white cock, a white he-goat, and a young white cow are sacrificed with secret ceremonies, no woman being permitted to attend. Bhiwasu, a god of rain, has a festival of four or five days in the Mahadeva Hills, being worshipped under the form of an unshaped stone smeared with vermilion, or of two pieces of wood. In one place, however, there is an idol figure of Bhiwasu, eight feet high. These are but specimens of the multitudinous deities worshipped by these people, whose religious history, if ever fully written, will be a strange and curious one.

Rude symbols of gods.

The Rev. Mr. Hislop,¹ who studied the Gond district carefully, says: "In the south of the Bundara district the traveller frequently meets with squared pieces of wood, each with a rude figure carved in front, set up somewhat close to each other. These represent Bangaram, Bungara Bai, or Devi, who is said to have one sister and five brothers, the sister being styled Danteshwari, a name of Kali, and four out of the five brothers being known as Gantaram, Champaram, Naikaram, and Pollinga. These are all deemed to possess the power of sending disease and death upon men, and under these or different names seem to be generally feared in the region east of Nagpore city.

The spirits of disease and death.

. . . It has always appeared to me a question deserving more attention than it has yet received, how far the deities who preside over disease, or are held to be malevolent, are to be looked on as belonging to the Hindus or aborigines. Kali in her terrible aspect is certainly much more worshipped in Gondwana and the forest tracts to the east and south of it than in any other part of India. As the goddess of small-pox, she has attributed to her the characteristics of various aboriginal deities; and it is worthy of remark that the

The goddess of small-pox.

¹ "Aboriginal Tribes of the Central Provinces."

parties who conduct the worship at her shrines, even on behalf of Hindus, may be either Gonds, fishermen, or members of certain other low castes. The sacrifices, too, in which she delights would well agree with the hypothesis of the aboriginal derivation of the main features of her character. At Chanda and Lanji, in the province of Nagpore, there are temples dedicated to her honour, in which human victims have been offered almost within the memory of the present generation. The victim was taken to the temple after sunset and shut up within its dismal walls. In the morning, when the door was opened, he was found dead, much to the glory of the great goddess, who had shown her power by coming during the night

Human sacrifices. and sucking his blood. No doubt there must have been some of her servants hid in the fane, whose business it was to prepare for the horrid banquet. At Dantewada, in Bustar, there is a famous shrine of Kali, under the name of Danteshwari. Here many a human head has been presented on her altar. About 1830 it is said that upwards of twenty-five full-grown men were immolated on a single occasion by a late Raja of Bustar."

The medicine-man or professional priest is not so prominent among the Gonds as among some other Indian tribes; but men exist among them who profess **Exorcisers.** to be able to call tigers from the jungles and to control their actions, to protect men and cattle, to detect sorcery and to tell fortunes. The public festivals of the Gonds are largely connected with their crops. They can also exorcise evil spirits and interpret the wishes of the gods, going into a trance, leaping wildly and performing the usual antics of their class, and then declaring whether the god has accepted the service offered to him.

Burial was formerly universal among the Gonds; but cremation has been largely adopted by them from the Hindus. They used to bury the dead in their **Memorial slabs for the dead.** own houses, afterwards deserting them, but have in later years buried outside their villages. Some of the tribes erect rough unhewn slabs of stone as memorials of the dead. Offerings are presented to the dead, consisting of rice and other grains, eggs, fowls, or

sheep. To persons of more than usual reputation for sanctity, offerings continue to be presented annually for many years after their death.

As a specimen of Gond funeral rites, we may quote the following from Mr. Hislop:—"When a Madia (a tribe of Gonds) dies, the relatives kill and offer before his corpse a fowl. They then place the body on a bamboo mat, and four young men lift it on their shoulders. All the neighbours, calling to mind their own deceased fathers, pour out on the ground a handful of rice in their honour; then turning to the corpse, they put a little on it, remarking that the recently departed had now become a god, and adjure him, if death had come by God's will, to accuse no one; but if it had been caused by sorcery, to point out the guilty party. Sometimes, it is said, there is such a pressure exerted on the shoulders of the bearers, that they are pushed forward and guided to a particular house. The inmate is not seized at once; but if three times the corpse, after being taken some distance back, returns in the direction and indicates the same individual, he is apprehended and expelled from the village. Frequently also his house shares the same fate. The body is then carried to a tree, to which it is tied upright, and burned amid the wailing of the spectators. Funeral rites are performed a year or eighteen months after the cremation, when a flag is tied to the tree where it took place. After sacrificing a fowl, the friends return and eat, drink and dance at the expense of the deceased man's family for one or more days, according to their ability."

The Khonds (or Kandhs) of north-eastern India have an evil fame as being among the most inveterate and lavish in their human sacrifices of any race of mankind, sacrifices which continued till quite the middle of this century when persistent government pressure appears to have put a stop to it. The Khonds are divided into two sects, one of which abhors human sacrifice. The other is devoted especially to the Tari, the earth-goddess, to whom human sacrifices were offered, a regular class of victims being purchased

from neighbouring tribes, of any age and either sex, and held in readiness, well fed, for the regular festivals. Ten or twelve days before the sacrifice, the hair of the victim was cut off, and the villagers, having bathed, went to the sacred grove with the priest, who there invoked the goddess. The ceremonies, attended by unbridled licence, lasted three days. On the second day, the victim was led in procession through the village to the sacrificial grove, and bound, sitting, to a post in the middle of the grove, anointed with oil, ghee, and turmeric, adorned with flowers, and even worshipped. In this attitude he or she was left all night, while feasting was resumed by the people.

The details which follow, as given by Major Macpherson, are almost inconceivably horrible. As the victim must not die in bonds nor show any resistance, the arms and legs were broken, or stupefaction by opium was produced, so that the bonds might be unloosed. The priest after this offered up prayers to the earth-goddess. At noon on the third day, the priest took the branch of a green tree, cleft several feet down the centre. The victim was forced into the cleft, his throat being in some districts inserted into it, and then the cleft was forcibly closed by cords twisted round the open extremity of the stake. After the priest had wounded the victim slightly with his axe, the crowd threw itself on the dead body, and, leaving untouched the head and intestines, stripped the flesh from the bones, and fled with them to their fields. The remains were next day burned on a funeral pile, and a further sacrifice of a sheep was made, the ashes being scattered over the fields or made into a paste, with which the floors of the houses and granaries were smeared. Subsequently a bullock was given to the father or procurer of the victim, and another was sacrificed and eaten at the feast which terminated the celebration. One year after such a sacrifice the goddess Tari was reminded of it by the offering of a pig. In some districts the victim was put to death by a slow fire, the great object being to draw as many tears as possible, in the belief that the goddess would proportionately increase the supply of rain.

Cruel treatment of the victims.

Notwithstanding the barbarity of this sacrifice, Macpherson declares that he found it not attended by any manifestations of passion, and that it appeared to be offered in a spirit essentially religious, "in ^{Religious sin-}cerity of the ^{Khonds.} fearful obedience to the express mandate of the terrible power, whose wrath it is believed to place in abeyance. And the offerings are lives free, unforfeited, undegraded, generally in innocent childhood, belonging to a different race from the immolators, procured by persons of another faith, and acquired by scrupulous purchase, which the Khonds believe to confer a perfect title." An unbought life they considered an abomination to the deity. At one of the later sacrifices no fewer than 125 victims were immolated. Afterwards, by unceasing efforts of British officials, a large number of destined victims were set free and cared for by the British.

In Jeypore there were annual sacrifices to Maniksoro, the god of war, as well as to the earth-goddess. The victim was tied to a post by his hair, and at ^{Human sac-}the same time his body was held face down-^{rifices to the}wards over an open grave. The priest, while ^{god of war.} praying for success in battle, hacked the neck of the victim, at the same time consoling him by the assurance that he would soon be honoured by being devoured by the god for the people's benefit. His head was then cut off, the body falling into the grave, and the head remaining suspended until devoured by birds.

The worship of deceased ancestors is an important feature of Khond religion. Other gods beside Tari are worshipped. They have introduced the Hindu ^{Death-penalty}goddess Kali into their worship, and employ ^{for special}Hindu priests in celebrating her rites. They ^{sin.}also firmly believe in magic, often attributing deaths or misfortunes to enchantment. They hold that death is solely a penalty for offences against the gods, and this whether it occurs in battle, or by the hand of men who can transform themselves into wild beasts, or by magicians who destroy by wicked arts. They do not appear to have definite views as to a future state, but believe man's spirit to be imperishable, animating a succession of human

forms. Percival says that they believe the judge of the dead resides beyond the sea on a slippery rock called **The leaping-rock**- the leaping-rock, surrounded by a black unfathomable river. Souls, on quitting the body, go directly thither; and in attempting to leap the river and gain a footing on the rock, they often get injured, and the injury is expected to be repeated in the body they next inhabit.

The Khond priests were regarded as divinely appointed, the original priests being directly appointed by each deity, **The Khond priesthood** and transmitting the office by descent. But this does not prevent any one from becoming a priest by a new divine call. One of the priest's offices on the occasion of a birth or naming of a child is to declare which ancestor of the family is born again. The priest takes no part in funeral ceremonies, even if present; he may not touch a dead body.

The ceremony of taking an oath by Khonds is given by Campbell as follows:—"Seated on tiger-skins, they **Khond oaths**, held in their hands a little earth, rice, and water, repeating as follows: 'May the earth refuse its produce, rice choke me, waters drown me, and tiger devour me and my children, if I break the oath which I now take for myself and my people.'" In other cases they sit on a lizard-skin, whose scalliness they pray may be their lot if forsworn; or on an anthill, like which they ask that, if false, they may be reduced to powder; while the ordeals of boiling water, oil, and hot iron are constantly resorted to.

The Santals of the western portion of Lower Bengal are notable for the family nature of their religion. Each **Santal house-hold gods**-household has its special deity whose rites it carefully conceals from strangers. According to Hunter,¹ even one brother does not know what another worships. They appear to pray chiefly that evils may be removed: "May the storm spare my thatch," "may the black-rot pass by my rice-fields," "let my wife not bear a daughter," "may the usurer be taken by wild beasts." The head of the family on his deathbed whispers the

¹ "Annals of Rural Bengal."

name of the family god to the elder son. As far as can be ascertained, the household deity represents evil only; but in addition to this source of misfortune, the Santal worships the ghosts of his ancestors.

The Santal cannot even conceive the existence of a supreme and beneficent god. The impression of past history is upon him—of having been successively driven from more desirable homes by a conquering race, and superiority in power implies to him desire to injure. The idea of a supreme god makes him say, "What if that strong one should eat me!" Demons and evil spirits are vividly before the Santal's mind, and he endeavours to propitiate them by frequent annual sacrifices and other bloody rites.

Superior
powers
malevolent.

The national god of the Santals is Marang Buru, the Great Mountain, their guardian from the earliest times, who is invoked with blood-offerings at every crisis. The victims are numerous and varied of any kind of plant or animal. The Great Mountain is neither male nor female, but is the great life-sustainer. He is regarded as having a brother and a sister to whom libations are offered by the priests, as well as white goats and fowls. The Great Mountain must receive bloodofferings; if the worshipper has no animal, the offering must be a red flower or a red fruit. When the English first came into contact with these people, human sacrifices were regularly made to this god.

The national
god, the Great
Mountain.

Wherever he goes, the Santal finds gods, ghosts, or demons, which he must appease. Among them are the Abgi, or ghouls, who eat men, and the Pargana Bonga, local deities whose name is legion, belonging to extinct villages, wandering desolately through the Santal territory. They have deities of the rivers, wells, tanks, mountains and forests. So that their worship, strongly related to the family and ancestors on one view, on another is equally a Nature worship.

Spirits of
natural
objects.

Like their view of the nature of the gods is their idea of the future. As a time of punishment for the wicked they can comprehend it, but not as a period of happiness for those who have been good. Frequently the future

is a complete blank to them. Some think that good men after death enter into fruit-bearing trees, while **Wanderings of disembodied spirits.** uncharitable men and childless women are eaten eternally by snakes and worms. Others think of disembodied spirits as flitting disconsolately among the fields they once tilled, standing upon the banks of the streams in which they once fished, and gliding in and out of the dwellings where they lived; and these spirits must be propitiated in various ways, or they will bring evil upon the living.

Once a year the Santals make a pilgrimage, in commemoration of their forefathers, to the Damooda, their **The sacred river Damooda.** chief river. This is termed the Purifying for the Dead. A similar regard for the river is shown by the fact that however far from it the Santal may die, his nearest relative carries a little relic of him, such as some fragments of his skull, in an earthen pot thither and places it in the current to be conveyed to the far-off eastern land from which his ancestors came. This is called uniting the dead with their fathers.

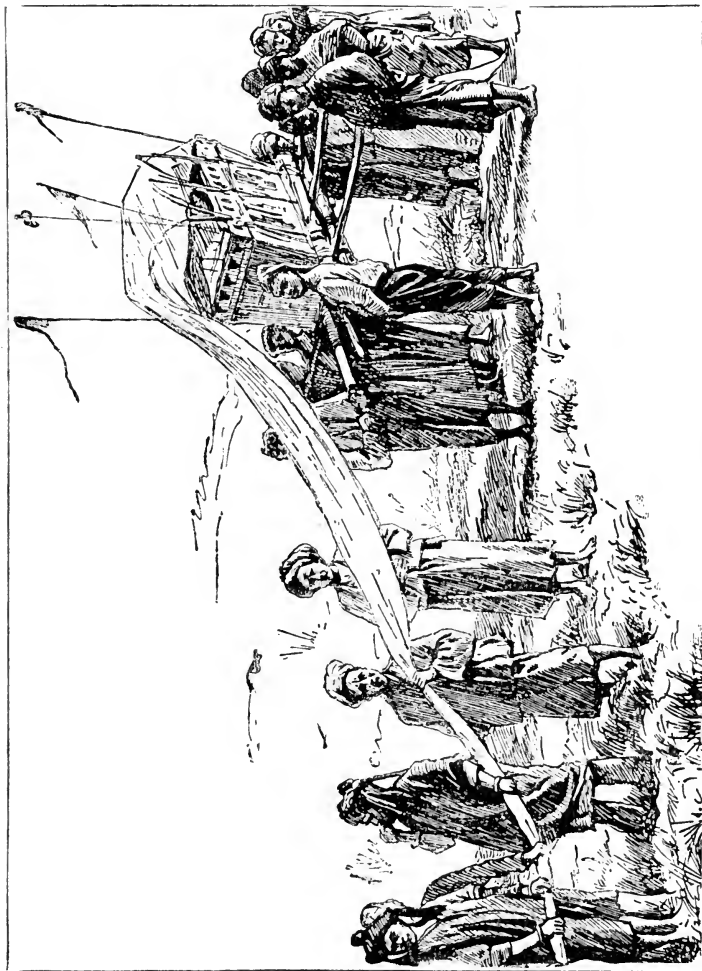
The Santal priests belong to the fifth and second tribes, representing the fifth and second sons of their common **Santal priests and festivals.** ancestor, the former being the most esteemed and best rewarded. Each village has its grove for worshipping the village gods. The priests of the second tribe are chiefly seers and diviners, and are largely occupied in propitiating demons. Festivals are held several times a year in the village grove, men and women dancing and chanting songs in honour of the founder of the community. Goats, red cocks and chickens are sacrificed; and the various families dance round the particular trees supposed to be inhabited by their special gods. In some tribes every family dances round each tree, so as not to omit one in which by any possibility one of their gods **Worship in village groves.** might reside. Once a year the tribal god is solemnly worshipped, none but male animals being offered, and women being excluded from the feast. Each period in the cultivation of the rice-crop—seeding, sprouting, earing, harvesting—is marked by its own festival, with sacrifices to the gods.

On the death of a Santal, his body is at once anointed with oil tinged with red herbs, and laid out. His friends place two little brazen vessels, one for rice, the other for water, upon his couch, together with a few rupees to appease the demons whom he will meet on the threshold of the spirit-world. These gifts, however, are removed when the funeral pile is ready. The body is carried by fellow-clansmen three times round the pile and then laid on it. A cock has meanwhile been nailed through the neck by a wooden pin to a corner of the pile or to a neighbouring tree. The nearest kinsman has prepared a torch of grass, bound with thread from his own clothes, and, after walking silently round the pile three times, touches the dead man's mouth with the brand, averting his face as he does it. Then the pile is lighted, all the clansmen facing the south. Before the body is quite consumed, the fire is extinguished, and the next of kin breaks off the three fragments of skull to be thrown into the river Damooda, as before stated.

In quite recent years the Santals were excited by a novel religious ferment. In 1875 one Bhagrib Mangi gave out that he was commissioned by heaven to free the Santals from British rule. He gained great influence, and received both royal and divine honours, having a shrine set up for his worship. Notwithstanding his being taken and imprisoned and his shrine destroyed, his religion grew, being preached by his disciples, the Kherwar, the chief of whom was arrested and imprisoned in 1881.

The Karens of British Burmah regard the world as more thickly peopled by spirits than it is by men. Every human being has a guardian spirit, or *Là*, either at his side, or wandering in dreamy adventures. If too long absent, he must be recalled by appropriate offerings of food, etc., beating a bamboo to gain its attention. Besides, he is surrounded by a crowd of the spirits of the departed, whom he must continually appease if he would preserve life and health. All striking material objects inspire him with awe, and must be revered and propitiated. Moreover, everything living has its *Là*. "When sitting by the fire at

night, and an insect flies into it and is burnt to death, a Karen will say, 'There, the Lâ of some animal has leaped



A KAREN FUNERAL.

into the fire and burnt itself to death. We shall have meal curry to-morrow. The snares and traps have caught something.' Plants, too, have their Lâs. So if a man

drops his axe while up a tree, he looks below and calls out, 'Là of the axe, come, come!'" (Mason). Prophets or necromancers are said to have the power of **Bringing** bringing back the sick man's Là when it has **back the Làs.** wandered away; but false prophets are said to bring back the Là of some other person, by which the disease is augmented. According to some, each person has seven Làs constantly devising his death, which can only be prevented by his own guardian spirit sitting on his head. If this spirit removes thence, the man is killed by one of the Làs. All diseases are the work of spirits, which must be appeased by offerings. Another class of spirits, working evil, is the Nà, which is believed to inhabit witches and wizards. These persons can take the form of another, and can also devour the Làs of other people.

Ancestor-worship is practised by the Karens, their ancestors being supposed to exercise a guardianship over their descendants on earth. The Làs, however, **The state** of many of the dead are not permitted to go **of the dead.** to Hades, the land of the happy, which is a counterpart of this world, whose inhabitants follow occupations similar to those they engaged in on earth. Those who have been deprived of funeral rites wander about on earth. Those who have died violent deaths remain on earth preying on the Làs of men. Others who may not go to Hades are unjust rulers or criminals who have suffered death. These are believed to take the forms of birds and beasts; and those who dream of elephants, horses, dogs, vultures, Burmans, or Burmese priests, are said to see these ghosts.

Dr. Mason says all the Karen tribes have traditions of God as having once dwelt amongst them, but having forsaken them. Sometimes He is represented as dying and rising to life again, sometimes as simply departing. They have a story that God **Traditions** gave the Chinese a book of paper, the Burmese **of God** a book of palm-leaf, the Karens a book of skin, which they allowed a pig to tear up and a fowl to eat; while the former peoples carefully studied their divine books, and hence came to excel the Karens. Consequently the Karens consult the remains of fowls, which they suppose **and sacred** **books.**

to retain the knowledge imparted by the book, and undertake nothing important until a favourable response has been gained from the fowl's bones, which are inspected after prayer. It may readily be imagined that it requires a practised eye to read the indications accurately, and there are many nice distinctions, known only to the elders, or priests, who do not always agree in their readings.

Each village has four hereditary "heads of the sacrifice," or priests. The first is called lord of the village; the second, the messenger; the third, keeper of the village; the fourth, Sa-kai, a word of unknown meaning. The offerings given by the people vary according to families and tribes. Some offer only rice and vegetables; one group offers fowls, another hogs, another oxen or buffaloes. It is doubtful sometimes to whom these things are offered,—often to unseen spirits generally, or to deified ancestors, or to the goddess of harvest.

Complex ceremonies take place on the death of a Karen elder of the Bghai division. While the body lies in state, piping and mourning go on constantly. Before the burial an elder opens the hand of the dead man and puts in it a bit of metal, and then cuts off a part with a sword, saying, "May we live to be as old as thou art." The rest of the company do the same, and the fragments cut off are regarded as charms to prolong life. Dr. Mason further says that when the corpse is about to be buried, two candles made of beeswax are lighted, and two swords are brought. A sword and a candle are taken by the eldest son, and a sword and a candle by the youngest son; and they march round the bier in opposite directions three times, each time they meet exchanging swords and candles. After this, one candle is placed at the head, the other at the foot of the coffin; then a fowl or hog is led three times round the building, and on completing the first round it is struck once with a bamboo, the second time twice, and at the end of the third round it is killed, and set before the corpse for food. When the coffin is carried to the grave, four bamboos are taken, and one thrown to the east and one to the west, some

one saying, "That is the west, that is the east," contrary to the fact; a third is thrown towards the top of a tree, with the statement, "That is the foot of the tree"; and a fourth towards the root of the tree, which is gravely termed the top of the tree. This is done because in the spirit-world it is believed that everything is upside down in relation to this world. When the grave has been filled and a fence erected round it, boiled rice and other food is placed within it for the deceased. On returning from the grave, each person takes three little hooked branches, and calls on his spirit to follow him, at short intervals making a motion of hooking, and thrusting the hook into the ground. This is to prevent the spirit of the living from staying behind with the spirit of the dead.

Annual feasts for the dead are made for three years after a person's death. It is a general assemblage of all the villagers who have lost relatives. Before the new moon at the end of August or beginning of September, all kinds of food, tobacco, etc., are made ready. A bamboo is laid across one corner of the roof of the room, and on it are hung new tunics, turbans, beads, and bangles; and at the proper time—the spirits of the dead being supposed to have returned to visit them—the people address them thus: "You have come to me, you have returned to me. It has been raining hard, and you must be wet. Dress yourselves, clothe yourselves with these new garments, and all the companions that are with you. Eat betel together with all that accompany you, your friends and associates, and the long dead. Call them all to eat and drink." Next morning, the new-moon day, they kill a hog, and make thirty bottles of bamboos, which they fill with all kinds of food and drink. Rice and meal are cooked, and all the food is spread out as far as possible at one moment, so that none of the spirits of the dead may be delayed in eating. Each one calls on his particular relative who has died. If a mother, he says, weeping, "Oh! prince-bird mother, it is the close of August; oh! it is the new moon in September; oh! you have come to visit me; oh! you have returned to see me; oh! I give you eatables, oh! I give you drinkables;

oh! eat with a glad heart, oh! eat with a happy mind; oh! don't be afraid, mother; oh! do not be apprehensive, oh!" When the spirits have finished, the people eat the food; but a further supply is placed for the spirits to carry away with them; and at cock-crow next morning all the contents of the basket, including the bamboo bottles, are thrown out of the house on the ground, the same ceremony of crying and calling on the spirits of the dead being repeated.

The Kukis of Assam believe in an omnipotent deity named Puthen, the creator of everything. Although actuated by human passions, he is benevolent, and desires the welfare of humanity. He is the judge of all men, and punishes them by death and disease, both in this world and the next. He is invoked and sacrificed to in all troubles, his anger being deprecated, or his aid sought to avert the anger of other gods.

Ghumvishve is their evil deity. When he is seen, death ensues; his anger causes frightful diseases; his essence is cruelty and malevolence. This being is alleged to be married to Khuchoin, a malignant goddess with special power over diseases of the stomach. Hilo, their daughter, is the goddess of poisons. These three are never prayed to, but sacrifices are made to avert their anger, as well as to Puthen to interfere.

Numerous subordinate deities are also recognised by the Kukis, such as Khomungnoo, the household god; Thingbulgna, the forest god; river-gods, gods of mountains and rocks, etc. Each metal has its particular god, presiding over matters to which the metal is related; thus, the god of silver is the god of wealth; the iron god is the god of battle. The moon is also worshipped; and in every house is a consecrated post, before which they place a portion of all food about to be eaten.

Their idea of the future is not one of eternity, although they believe in a future of rewards and punishments. Even of the soul their conception is vague. They imagine that the dead take the

The god Puthen of the Kukis.

Evil deities.

Inferior deities.

The Kukis' idea of futurity.

same forms, and inhabit a world lying to the north. They have a very exclusive idea of their heaven. It is not for peoples of other religions, who must have other heavens situated elsewhere. In touching similarity to the American Indians and other races, they look for the assemblage of all their people who have been good, after death, in a happy land, where rice grows almost without cultivation, and where the jungles abound in game. In this future the ghost of every animal a Kuki has slain becomes his property, while every enemy he has slain is his ^{Future} slave. Evil doers are kept separate, and per- ^{punishment.} form menial offices for the good. War and hunting are the principal occupations of this heaven. The evil doer is tormented, hung, immersed in boiling water, impaled, cast into a burning gulf, etc. They have no definite idea how long the torment or happiness of this state may last.

In every village there is a rudely formed figure of wood, of human shape, representing one of their gods, generally under a tree. They pray to it when they start on any expedition, and when they return they place before it the heads of their enemies or of the game they have killed.

It is always a question of importance with the Kukis to find out what god has caused any disease. They have priests or diviners, known as Thempoo or Mithai, educated and initiated to communicate with the gods. These individuals feel a sick man's pulse, question him as to his disease, etc., and then meditate for a time, after which they name the god offended, and ^{The Kuki} the sacrifice needed to appease him. If the ^{priests,} ^{or Thempoo.} victim be a fowl, the Thempoo cuts the animal's throat, pours its blood as a libation on the ground, mutters some praises, and then roasts and eats the bird. The superstition of the people is further shown by their carrying tigers' teeth upon their persons, as a protection against wild animals; also a small round stone, carried in a wicker basket, is believed to secure good sport to the hunter.

The tribes of the Kukis appear to vary in practice between burial and cremation. No properly re- ^{Funeral} ^{feasts.} ligious rites are observed. Feasting, long-con- tinued and general, is the most important thing following

death. It is believed that while the body remains above ground all the animals slain for the feasts will be attached to it in the spirit-world, and hence the profusion. When the body is taken to the burying ground, eatables and drinkables are placed on the bier and buried with it, and the skulls of the animals slain for the feasts are stuck on posts all round the grave. When a Rajah died, it used to be thought essential that at least the skull of one freshly killed enemy should be stuck over his grave, and to this end a war party was organised immediately after his death.

The Nagas of the mountains of Assam do not attempt to account for the creation of the world, which appears to have existed before their gods. Such religion as they have is not very sincere. One of their gods is believed to be blind, and consequently they cheat him by placing small offerings, or only a few leaves, in large baskets. They worship a god of riches, to whom all those who seek wealth make sacrifices; he punishes by diseases and reverses those who, having wealth, fail to sacrifice to him. Another of their deities is god of the harvest, and receives offerings in kind, with prayers for good crops. They also propitiate a malignant deity, fierce, ugly, and one-eyed, who causes all misfortunes.

Omens are carefully regarded among the Nagas, in order to discover what deity has caused a particular evil or can bring about a desired good. When this is settled, the village is closed for two days, and nothing but sacrificing and feasting goes on. When a man falls sick, according to Major Butler,¹ the chief person in the house or family sacrifices a fowl, and, after placing the entrails and feathers in the road in the evening, he calls out to the spirit, "O spirit, restore to health the person you have afflicted in my family. I offer you the entrails of a fowl." When a man of note dies in a village, the people do not quit it for three days, during which they kill animals, and the whole community feasts and drinks. At the funeral all

¹ "Travels and Adventures in Assam."

the men, in war equipment, make a great noise, and jump about, saying, "What spirit has come and killed our friend? Where have you fled to? Come, let us see you, how powerful you are. If we could see you, we would spear you and kill you with these spears;" and they continually curse the spirit and strike the earth with their spears and swords. On the grave they place all the personal belongings of the deceased, and, as with the Kukis, the skulls of pigs and cows are stuck on sticks at one end of the grave, but in this case in memory of the deceased's hospitality. Stewart¹ says the Nagas bury their dead at the doors of their houses, in coffins, a huge stone being rolled over the grave. Thus Burial at the doors of houses. Naga villages are full of these rough, unhewn tombstones. The people show great regard for these tombs, at first fencing them in and scattering flowers over them. Cases of violating tombs to gain possession of the buried articles were not heard of.

The Kasias of Assam are remarkable for the abundance of monumental stones everywhere by the wayside. Usually they are oblong, erect pillars, unhewn or carefully squared. The number in one monument Pillars and cromlechs of the Kasias. varies from three to thirteen, and is generally odd; the tallest is in the middle. In front of these is a kind of cromlech, a large flat stone resting on short rough pillars. In one case a pillar was twenty-seven feet high; and a cromlech slab, thirty-two feet by fifteen, and two feet thick, has been seen, raised five feet above the ground. Often the sarcophagus is found to consist of a large circular slab, resting on many little rough blocks placed close together, through whose chinks may be seen earthen pots containing the ashes of the family. The upright pillars are undoubtedly monumental; and if the Kasia is asked why his fathers went to such expense to erect them, he answers, "To preserve their name." Yet they can attach a name to but few. The name of one, "Mansmai," the oath-stone, was The oath-stone. explained by a native thus: "There was war between Cherra and Mansmai; and when they made

¹ "Journal of Asiatic Society of Bengal," vol. 24.

peace and swore to it, they erected a stone as witness." Hence it is suggested that some of these were erected as witnesses to notable compacts.

The Bodo and Dhimals of the Assam forests worship a great number of deities; *e.g.*, household gods, worshipped at home, which are at the same time national deities of the Bodo and Dhimals. gods; gods of the rivers; and gods of sun and moon, mountains, forests, etc. They are also divided into male and female, young and old, etc. To these gods they do not assign definite moral attributes; but several of them are called Rajah, and one of them bears the name of a known historic person. Hence it is probable that their gods are, at least partially, deified ancestors. On the whole their deities have a vaguely benevolent character, and there is a general absence of cruel and savage rites. They do not worship images, nor have they temples. Their chief festivals bear reference to agriculture. They seem to have an idea of a future state. Diseases are caused entirely by preternatural agencies, and hence they employ exorcisers, who are a class of priests.

There is a regular priest for each village, and a class of district priests exercising some control over the village priests of his district. Whoever chooses may be a priest, but must be regularly inducted. At times the elders take equal part with the priests. At marriages and funerals the priests perform the essential preliminary sacrifices; they conduct the great festivals and make all sacrifices. The lesser deities receive offerings of eatables and drinkables other than meat, while the greater divinities receive animal sacrifices. The dead are buried decently and simply. They have no fixed burial grounds or monuments. Food and drink are laid upon the grave at burial, and a few days after the same is repeated and the deceased is addressed.

The Mishmis of the Assam borders ascribe more destructive and malevolent powers to their gods than the Bodo and Dhimals. They fear most a god of destruction; they also sacrifice to a god of health and disease, and a god of instruction and the chase. One of these people,

on being told that the English worshipped a good Spirit who ruled all the demons, observed, "Ah, you English people must be very happy in having such a good and powerful demon in your country. The Mishmis are very unfortunate—we are everywhere surrounded by demons; they live in the rivers, mountains and trees; they walk about in the dark, and live in the winds; we are constantly suffering from them."

When disease appears in a Mishmi's family, the priest is sent for to drive away the evil spirit, which he does with antics which only repeat the operations of his class elsewhere. The sacrifice, however, is killed with unnecessary cruelty. Death of a Mishmi, especially a chief, is followed by extensive feasting in honour of the departed. The body is burnt after two days, and the ashes are placed in a miniature house close to the house of the deceased. This miniature house is surrounded by some of the skulls collected by the chief during his lifetime. The eldest son holds a yearly feast in honour of his deceased father, and this is considered a most sacred observance.

The Ostiaks of the Obi district in Siberia, before Christian missionaries came among them, appear to have had a belief in a Supreme Being, of whom they had no image and to whom they made offerings. Shaitan is their household god, guardian of all they possess. They represent him by the figure of a man, carved in wood and dressed like an Ostiak. To Shaitan all meals are first offered, all the dishes being placed before him; and they abstain from eating till the idol, who eats invisibly, has had enough. Other divinities are worshipped, including Long, master of secret arts, medicine, etc. Offerings made to him by the sick must be works of art; skins will not do. Meik is a god of ill-luck: to him Ostiaks make vows of gifts and service when in danger of perishing in the wilderness, or in snow storms. Many reindeer, put to death slowly and cruelly, are sacrificed to their gods by the Ostiaks. Ortik, one of their deified heroes, a beneficent being and mediator, is, like the rest, represented as a bust without legs, the

face being made of a hammered plate of metal nailed upon wood, the body of a sack stuffed with hair and skins and with two linen sleeves sewed to it for arms, the whole dressed in a linen frock and placed on a table, with sword and spear beside it. To this being offerings of furs are made.

Ancestor worship prevails considerably among them. When a man dies, the priests (shamans) make his relatives form a rude wooden image representing him, which is set up in their huts, and receives divine honours for a greater or less time, as the priest may direct. At every meal they set an offering of food before the image, and the widow embraces it from time to time. The time of worship apparently lasts three years. The priests, however, preserve the images of their ancestors for generations, and manage, by oracles and other arts, to procure offerings for them equal to those of the other gods, thus showing how deified ancestors became regular national gods. The Ostiaks also venerate trees and bears; they ask a bear's pardon after having killed him. They even insult him mockingly when his skin is stuffed with hay, and then set him up and pay him worship in their huts.

The priests or shamans of the Ostiaks combine the offices of priest, diviner, exorciser, and medicine-man. They mediate between the people and their gods, falling into convulsive fits, during which they are believed to be in communion with their gods. When the shaman falls, according to Erman ("Travels in Siberia"), the bystanders throw a cord round his neck, and cover him with skins. Two men then take the ends of the cord, and pull it with all their might, while the shaman under the skin slips his hands to his neck to prevent his being strangled. When at last he has had enough of the struggle, he makes a sign that the spirits have left him, and communicates to the assembled people the predictions which have been sought.

A large proportion of the Kalmucks of the Altaï are still shamanists, and sacrifice animals to their good and evil spirits. Their images, rudely carved in wood or

bark, resemble human forms with extended arms, and represent their ideas of the nature-spirits. The spirits of their ancestors are said to be represented by ribbons of varied colours hung on the branches of trees, and from them the living man believes that he hears the whisperings of his dead father giving him counsels which he scrupulously obeys.

The
Kalmuck
shamanists.

Many of the Voguls are still thorough shamanists, and keep up a complete system of totemism. They are also said to worship a national god who has a sanctuary

The
Voguls.

among the forests in a valley high up in the Ural. At his festival a horse is sacrificed, previous to which each man in turn drinks his blood as it flows from a wound. They are said also to



KALMUCK SHAMANESS.

worship the sun in an especial manner.

Among the Samoyedes of Northern Europe, though many are Christianised, the old shamanism and nature worship still linger. Near the Ural Mountains may still be seen their odd-looking sacred stones or roughly carved idols. They believe in principal good and evil divinities, to whom they offer arms and

The
Samoyedes.

various valued objects. Bears and many reindeer are sacrificed to the gods.

By far the most developed religion of the Finno-Ugrian group of peoples, however, was that of the Finns, which **The Finnish religion.** has in recent times been reconstructed by the collection of fragments handed down orally, which seem to represent a national epic, the Kalevala, describing the history and nature of the gods they believed in. Castren, a Swede, is the special authority on this subject. We find in it a supreme god, Youmala, whose name is recognised in the Samoyede Noum, the Lapp Youbmel, and the Esthonian Yoummal; and in all these the name signifies "the heaven" or "sky." In more modern times the name was applied generally to

The Kalevala. deities, and hence was adopted as the name for God by Christian missionaries to Finland. It appears that the name originally applied especially to the sky when thunder was resounding, being supposed to indicate the personal divinity. The name Oukko was also used for much the same conception of the sky, and for the head of the family of gods, represented as a tall man with armour giving forth flames. The lightning was his sword, and he had a hammer with which he struck the thunderclaps. From this it may be gathered that the old Finns had an extreme dread of thunder, which is still the case. At the return of spring, Oukko was honoured with a festival, food being offered to him on the mountain-top. Akka, the old mother, was his wife, sending rain and often acting contrary to the wishes of Oukko. Each main object of nature,—sun, moon, stars,—had an important place in the Finnish nature worship, the heart of a bear or other wild animal being offered to the sun, and no work being done after sunset. Fire, also, was greatly revered. All these nature gods in general were favourable and propitious to mankind. Many spirits of the forests, of trees and waters, were also revered.

The Finns believed in a future life, passed in an under-**The under-world.** world called Tuonela, the domain of Tuoni (also known as Kalma and Mana). He is represented as a gloomy, severe, inexorable man, never to

be persuaded to relax his grasp on souls he has once seized. His domain is pale and shadowy, though it has a sun, meadows, bears, serpents, etc. The spirits of the dead were feared, especially those of deceased shamans, and hence the living ones who could communicate with them and hinder them from doing evil made their occupation very profitable. The hero of the Kalevala visits the country of the dead to obtain there magic woods by which to construct a wonderful boat for a long journey which he wishes to take, and successfully overcomes the arts by which it is sought to detain him there. We do not further enlarge on these myths, because it is difficult to disentangle from them traces of the influence of Christianity; but they evidently contain elements which show that nature and ancestor worship with shamanism was the natural form which the religion of the Finns took. Here we must conclude our account of the religions of non-civilised peoples, and pass on to consider those of the great peoples of Eastern Asia.





TRADITIONAL PORTRAIT OF CONFUCIUS.

CHAPTER VI.

Life of Confucius.

A single founder—Early condition of China—Birth of Confucius—His early life—His studies—Interview with Lao-tze—He refuses high office—Official view of Confucius—His son, Le—Confucius a magistrate—His manners and demeanour—Dress and food—The Duke of Lu beguiled—Confucius travels—Employment not readily found—His life in danger—He is compared to a stray dog—Breaking a promise—Scarcity of provisions—Confucius describes himself—Death of Yen Hwuy—Later years—Death of Confucius—His tomb—His influence—Personal description—His guarded speech—His self-confidence—Views on public evils—Compromise of principles—Doctrines—Alternate neglect and reverence—Modern worship—Confucius a lover of antiquity—His special themes—Belief in a Supreme Ruler—Worship of ancestors and spirits—A future life—The family—Subordination of women—Grounds for divorce—The power of example—Filial obedience—The golden rule—Treatment of enemies—Dr. Legge's view of Confucius.

THE predominant religion of China, Confucianism, like Buddhism, Zoroastrianism, and Mahometanism, is peculiarly connected with a single founder. Dating back

as far as, if not farther than Gautama, Confucius still influences the life of his countrymen in an extraordinary degree, not only by his moral and religious teachings, but also by his political institutions. In the sixth century B.C. the "Middle Kingdom" was ruled over by the dynasty of Chow, as a feudal kingdom, far less extensive than its modern successor. Honan and Shansi, with portions of surrounding (modern) provinces, comprised the whole. There was already a considerable development of the arts of war and peace, and a copious literature existed. Polygamy was in full play, and women occupied a degraded position. There was no established and influential religious system, and the masses of the people lived in chronic misery, suffering greatly under misrule. As Mencius, the great follower of Confucius, wrote: "The world had fallen into decay, and right principles had disappeared. Perverse discourses and oppressive deeds were waxen rife. Ministers murdered their rulers, and sons their fathers. Confucius was frightened by what he saw, and he undertook the work of reformation."

A single founder.

Early condition of China.

At this period, in the year 550 or 551 B.C., was born Kung-Fu-tze (Latinised into Confucius), whose name means "the philosopher or master Kung." He was the son of a brave officer in the army, Shuhleang Heih, a man of immense strength, and a descendant of former emperors. The later histories surround his birth with marvels. It is claimed by two places in the state of Lu, in the modern Shan-tung. Confucius was the child of his father's old age, and the father only survived the son's birth three years. His youth was passed in comparative poverty, and there is no satisfactory account of his early education. He says briefly in the Analects that at the age of fifteen his mind was bent on learning, and that it was owing to his low condition that he acquired ability in many mean matters, as he regarded them.

Birth of Confucius.

His early life.

At the age of nineteen he married, and his wife bore him a son (Le) and two daughters. Soon after his marriage he was appointed keeper of the grain stores under

the chief of his district, and afterwards superintendent of parks and herds, and discharged these offices in a praiseworthy manner, without attempting to enrich himself.

In his twenty-second year (about 530 B.C.), Confucius began his career as a public teacher, having no doubt

His studies. prosecuted his studies while following his previous employments. His great desire was to have earnest and intelligent students, rather than those who could pay high fees. Indeed he did not reject any pupil who could pay the smallest fee. Two years after this his mother died, sincerely and long mourned by her son. At this time he seems already to have foreseen something of his future. "I am a man," he said, "who belongs equally to the north and the south, the east and the west." After this he continued his studies, and at the age of thirty, he says, "he stood firm" in his learning; in 517 B.C. his fame was so well established that a principal official of Lu, on his death-bed, recommended his son and brother to study with Confucius. This appears to have improved his position, and to have led to his visiting the capital, the city of Lo, where he examined the royal library, temple, and sacrificial grounds, and saw Lao-tze,

Interview with Lao-tze. afterwards famous as the founder of Taoism, whom he appreciated cordially. According to the followers of Lao-tze, the latter did not think much of Confucius, and he is reported to have said to his visitor: "Those whom you talk about are dead, and their bones are mouldered to dust; only their words remain.

. . . Put away your proud air and many desires, your insinuating habit and wild will. These are of no advantage to you." These sayings are, as will afterwards be seen, quite in keeping with Lao-tze's teaching; the ceremony, reverence for antiquity, and self-righteousness apparent in Confucius were very much against the spirit of quietism and rationalism of his great contemporary.

Returning to Lu, the fame of Confucius increased, and **He refuses high office.** his disciples are said to have risen to three thousand; but he removed from Lu to Tse when the chief clans expelled the reigning duke. King,

the Duke of Tse, sent for him, and offered him the city of Lin-kew with its revenues; but the sage declined the tempting offer, saying, "A superior man will not receive rewards except for services done. I have given advice to the Duke King, but he has not followed it as yet, and now he would endow me with this place. Very far is he from understanding me." When the duke was willing again to reward Confucius, his chief minister dissuaded him in words which convey to us a good idea of how Confucius impressed his contemporaries. "These official view scholars," he said, "are impracticable, and can- of Confucius. not be imitated. They are haughty and conceited of their own views, so that they will not be content in inferior positions. They set a high value on all funeral ceremonies, give way to their grief, and will waste their property on great burials, so that they would only be injurious to the common manners. This Mr. Kung has a thousand peculiarities. It would take generations to exhaust all that he knows about the ceremonies of going up and going down. This is not the time to examine into his rules of propriety. If you, prince, wish to employ him to change the customs of Tse, you will not be making the people your primary consideration." Soon after this time Confucius returned to Lu, where he stayed fifteen years without official employment, the whole State being in much confusion.

During this period, marked by the composition of his Book of Odes and Book of Offices, occurred the single incident in which Confucius's son Le is promi- His son Le. nent. One of the great man's disciples met the son one day, and asked him if he received from his father any different instructions from those given to the students in general. "No," said Le. "He was standing alone once, when I was passing through the court below with hasty steps, and said to me, 'Have you read the Odes?' On my replying 'Not yet,' he added, 'If you do not learn the Odes, you will not be fit to converse with.' Another day he said to me, 'Have you read the Rules of Propriety?' On my replying, 'Not yet,' he added, 'If you do not learn the Rules of Propriety, your character

cannot be established.'” Nothing else of special importance had the son heard from his father. The disciple’s comment was characteristic of his kind in China: “I asked one thing, and I have got three things. I have heard about the Odes; I have heard about the Rules of Propriety; I have also heard that the superior man maintains a distant reserve towards his son.” This last practice was quite in accord with the principles of Confucius; propriety was to be so far studied, even in the parental relation, that there was little room for the manifestation of open-hearted affection. Even when his wife died, and the son continued to weep aloud for her after the appropriate period, Confucius sent to him to tell him that his sorrow must be subdued.

Having contrived for many years to steer clear of party conflicts, Confucius, about B.C. 500, was made chief magistrate of the city of Chungtoo. Here he soon signalled himself by his strict administration, and by the number of rules that he framed for all conditions in life; and it appears certain that he effected a great reformation in the manners of the people. This led to his promotion through several offices to be minister of crime to the entire state. Whereupon we have the doubtless exaggerated statement that all crime ceased from the date of his appointment.

We have a picture of the manners and behaviour of Confucius, in the tenth book of the Analects, which appears very natural to his character. Every-
His manners and demeanour. thing with him was a matter of ceremony, and every action was designed to be an example to others. When out of doors, in his village, he looked simple and sincere; in courts and before princes his demeanour was humble, but precise and self-possessed. When receiving the visitors of a prince, his legs bent
Dress and food. under him, and he showed uneasiness. In dress, Confucius would only use the correct colours—azure, yellow, carnation, white, and black; his under garment was of silk, with fur over it in winter, and a thin garment again over that. In his eating he was particular, though he did not eat much. Everything must

be clean, well cooked, in season, properly served; and he was never without ginger when he ate. When eating,



CONFUCIUS: RUBBING FROM A PORTRAIT ON BRASS.

he did not converse. When in bed, he did not speak. Although his food might be coarse rice and vegetable

soup, he would offer a little of it in sacrifice with a grave, respectful air. "In bed, he did not lie like a corpse. At home, he did not put on any formal deportment." In all these matters he was consistently anxious to set a good example. His idea was, that if the prince's expressed desires and his example were good, the people would be good. And certainly he was so far successful that he added to the power of the State of Lu, its inhabitants increased because of his good government, the men became loyal and faithful, the women chaste and docile. The people were enthusiastic for him, and sang in his praise at their work.

But this bright period of success was not to last long. The duke of the neighbouring State, instead of following The Duke of Lu the example of Lu, took fright; he thought Lu beguiled. Lu would become supreme and would swallow up Tse. Consequently he readily adopted the advice of one of his officials, that he should try and procure the disgrace of the statesman who was adding to the fame of his neighbour so greatly. With skilful adaptation to oriental court habits, he sent a present of eighty beautiful girls, good dancers and musicians, with a hundred and twenty-five horses, to the Duke of Lu. The fascinations of harem and horses had their effect and the minister and the council were neglected. At length, finding that even the recurrence of the great sacrifice to heaven failed to produce a change, and that the whole thing was hurried through, Confucius slowly and regretfully took his leave of the Court, and was not summoned back. So he began his wanderings.

Even now Confucius hoped to find suitable employment for his abilities in neighbouring States. "If any ruler," Confucius travels. he said, "would submit to me as his director for twelve months, I should accomplish something considerable; and in three years I should attain the realisation of my hopes." He believed he could teach the rulers how they ought to behave, what they ought to encourage, what they ought to forbid. One of his expressions was that there was good government when the ruler was ruler and the minister minister; when the

father was father and the son son. That means authority and submission, due subordination of ranks. But, notwithstanding his firm faith in his principles, his departure from Lu, in his fifty-sixth year, was melancholy, and it is recorded that he spoke in verse to the following effect:—

“Fain would I still look towards Lu,
 But this Kwei hill cuts off my view.
 With an axe, I'd hew the thickets through:—
 Vain thought! against the hill I nought can do.

* * * * *

How is it, O azure Heaven,
 From my home I thus am driven,
 Through the land my way to trace,
 With no certain dwelling-place?
 Dark, dark the minds of men;
 Worth in vain comes to their ken.
 Hastens on my term of years;
 Old age, desolate appears.”

Although many received him well on his journey, he did not readily find the employment he sought. The times were unpropitious, the internal dissensions of the various States of the empire foreboded the dissolution of the State of Chow; and Confucius, eager to strengthen that dynasty, was not likely to be acceptable to those who were fighting for self-interest, or for the downfall of Chow. Even the sage's disciples advised him to bend to the times; but he replied, “A good husbandman can sow, but he cannot secure a harvest. An artisan may excel in handicraft, but he cannot provide a market for his goods. And in the same way a superior man can cultivate his principles, but he cannot make them acceptable.” And the result at Wei clearly proved the latter fact, for the duke, though showing him considerable honour, put a public slight upon him, so that the populace cried out, “Lust in front; virtue behind!” and Confucius was constrained to observe, “I have not seen one who loves virtue as he loves beauty.”

While Confucius was on his journey from Wei to Chin, an officer of Sung sought to kill him, greatly alarming

the philosopher's disciples; whereupon he uttered one of his famous sayings: "Heaven has produced the virtue that is in me; what can Hwan Twy do to me?" On his farther journey Confucius was separated from his disciples, and word was brought to his followers in Ching that there was a man at the city gate whose description was given, with the addition that altogether he had the disconsolate appearance of a stray dog.

Identified by the description, the master was soon found, and was greatly amused by hearing of the style in which he had been described. "The bodily appearance," said he, "is but a small matter; but to say I was like a stray dog,—capital! capital!"

During 495 B.C., Confucius was in Chin. In 493 he decided to return to Wei; but on the way he was detained by a rebel officer at Poo, who made him promise, before releasing him, not to go on to Wei. But Confucius broke this promise, and, on being questioned as to the morality of this course, replied that it was a forced oath, which the spirits do not hear. So he went on to Wei, and was well received by the Duke Ling, who, however, gave him no office, perhaps because of his great reverence for the Chow dynasty and the elders. After some further travels, Confucius returned to Chin, and in B.C. 490 travelled into Tsae. During the journey his party endured severe privations from want of provisions. One of his disciples asked, in surprise and mortification, "Has the superior man indeed to endure in this way?" Confucius replied, "The superior man may indeed have to endure want; but the mean man, when he is in want, gives way to unbridled licence;" thus showing that the distinction between the two was adequately marked by the way in which such calamities were borne. During this distress the sage maintained his composure, and was even able to sing and play upon the lute.

In 488, Confucius was in She, where a district chief had assumed the title of duke. The latter did not know what to think of such a visitor, and hearing of his in-

quiries, Confucius described himself as "a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on." Surely this is a noble description of a lofty-minded man, eager for truth, satisfied and happy in its attainment. But he could not win the opportunity to put his views into practice: again and again he was foiled by the jealousy of prime ministers or courtiers, the indolence of rulers, or their disinclination to change their sordid courses. Finally he returned to Wei, where at first he was asked to undertake the government for a young ruler, the grandson of his old patron, who was reigning in opposition to his own father. Confucius again showed strength of principle in refusing to aid a ruler whose title was founded on unfilial rebellion; and he remained several years employed only in his literary compositions and in teaching. During this period his favourite pupil, Yen Hwuy, died, occasioning poignant grief to the master, who exclaimed, "Heaven is destroying me!" It is said that his wife died in B.C. 484. At last he was recalled to Lu in 483 by the powerful Ke Kiang, who had heard anew the praises of Confucius from his pupil Yen Yew. The latter was judicious enough to warn the ruler not to allow mean men to come between him and the philosopher. His return, however, did not lead to any very striking improvement in Confucius's position. He was not admitted to take any part in state affairs, and consequently he applied himself to the completion of his great works.

Confucius
describes
himself.

Death of
Yen Hwuy.

Later years.

We are told that at this period he wrote a preface to the Shu King, made a careful digest of the ancient rites and ceremonies, made a collection of ancient poetry, and endeavoured to make improvements in music. In 482 his son Le died, and in 480 he had a presage of his own speedy death. In 479 he lost another of his notable disciples, Tze-loo, a man of bold and soldierly presence, who would remonstrate with his chief, or make inquiries of him which others would not venture on making.

And now came the death of the great philosopher him-

self. Early one morning in the 4th month of 478 B.C. he rose from bed and moved slowly about by his door, saying:—

“The great mountain must crumble,
The strong beam must break;
And the wise man wither away like a plant.”

Then entering his house, he sat down opposite the door.



TOMB OF CONFUCIUS.

To a disciple who hastened to him on hearing these words, Confucius declared his preference for the burial form of **Death of Yin**, in which the funeral ceremony was performed between the two pillars, as if the deceased were at once host and guest, instead of treating him exclusively as one or the other. “Last night,” said he, “I dreamt that I was sitting with offerings before me between the two pillars. No intelligent monarch arises; there is not one in the empire that will make me his master. My

time is come to die." So he took to his bed, and died seven days afterwards, B.C. 478, in the seventy-third or seventy-fourth year of his age. He was buried by the river Sze, north of the chief city of Lu, and his disciples continued mourning at his grave for three entire years. His most devoted surviving disciple, Tsze-kung, mourned for three years longer. He it was who said, "I have all my life had the heaven above my head, but I do not know its height; and the earth under my feet, but I know not its thickness. In serving Confucius, I am like a thirsty man, who goes with his pitcher to the river and there drinks his fill, without knowing the river's depth."

The tomb of Confucius is still reverently attended to and visited. It is surrounded by a forest of oak, cypress, etc., within a high wall. A huge mound, covered with trees and shrubs, stands over the grave, and in front of it are befitting arrangements for sacrifice. A tall tablet, twenty-five feet high and six feet broad, standing by the mound, bears a record of the name and deeds of the philosopher. Hard by are the tombs of his son Le and of the principal persons of his clan.

Dr. Legge thus comments on the death of Confucius: "His end was not unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the empire had not received his teachings. No wife nor child was by, to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions."

Succeeding ages have known how to do Confucius justice, if not more than justice. His life fell upon times unsuited to the development of his doctrines of quiet orderly government. War, turbulence, disorder, prevailed more or less throughout his life. His personal career may be described as a failure; but he succeeded in leaving his doctrines to his posterity; and his fame grew so great after his death, that a whole series of commentators and original writers followed in his steps and built up a mass of sacred or at any rate

revered literature in China which compares even with our own book-wonders.

In person, Confucius is described as very tall, though we may not accept the tradition that he was nine feet **Personal description.** eight inches high. He is imaged as of a swarthy complexion in the North, while in the South he is lighter. His statue in the temple adjoining his tomb represents him as a well-built man with a large, heavy head; but it is not likely that we can now attain anything like a correct picture of him.

He was not a great talker. He esteemed highly the inscription on a statue in the ancestral temple of Lo—a **His guarded speech.** statue with a triple clasp upon its mouth. "The ancients," said the inscription, "were guarded in their speech; and like them we should avoid loquacity. Many words invite many defeats. Avoid also engaging in many businesses, for many businesses create many difficulties." Confucius's comment to his disciples was, "Observe this, my children. These words are true, and commend themselves to our reason."

He did not like forcing his doctrines on those who showed themselves dull or unwilling pupils. "I do not open the truth," he said, "to one who is not eager after knowledge, nor do I help any one who is not anxious to explain himself. When I have presented one corner of a subject, and the listener cannot from it learn the other three, I do not repeat my lesson." Like many another master, he disdained the labour of making milk for babes, and only offered strong meat for the strong.

Self-confidence was a distinguishing mark of Confucius. At thirty, he says, he stood firm; at forty, he had no **His self-confidence.** doubts, apparently, as to what was proper to do or think under all circumstances; at fifty, he knew the decrees of Heaven; at sixty, his ear was an obedient organ for the reception of truth; at seventy, he could follow what his heart desired, without transgressing what was right. Truly a desirable state, in which the conscience is in full agreement with all the actions, and nothing is desired which at all transgresses the rule of right which the inner self acknowledges.

He had clear ideas upon public evils, and their connection with inward wickedness of mind. "There are five great evils," he said: "a man with a rebellious heart who becomes dangerous; a man who joins to vicious deeds a fierce temper; a man whose words are knowingly false; a man who treasures in his memory noxious deeds and disseminates them; a man who follows evil and fertilises it." Views on public evils.

Confucius has been criticised because, as he grew older, he appeared sometimes willing to compromise his principles for the sake of gaining employment or influence. One notable instance was when an officer, Pih Hih, of the Duke Ling was holding the town of Chung How in rebellion against his chief, and Confucius was inclined to accept an invitation from him, although he was noted for his censures of rebels and rebellion. When remonstrated with on this subject, his reply was to the effect that he would not necessarily become like a rebel by going to see one. "Am I to be hung up out of the way of being eaten?" he exclaimed. Nevertheless, he did not pay the visit which he contemplated. There appears reason to think that Confucius really was, in his later years, ready to relax some of his rigid principles, if he could gain some opportunity for exercising influence. Expecting old age and death to come only too speedily, he was anxious about his chances of leaving his mark on his generation. Once during his later years, after a strange dream, he burst into tears, and said, "The course of my doctrine is run, and I am unknown." On being asked for an explanation, Confucius said, "I do not complain of Providence, nor find fault with men, that learning is neglected and success is worshipped. Heaven knows me. Never does a superior man pass away without leaving a name behind him. But my principles make no progress, and I, how shall I be viewed in future ages?" Compromise of principles.

DOCTRINES OF CONFUCIUS.

Although thus keen as to what future ages might think of him, the philosopher can scarcely have anticipated the remarkable future which awaited himself and his doctrines. In his eyes China was drifting through confusion and anarchy to ruin. But his teaching accorded singularly well with the natural tendencies and limitations of the Chinese character. Indeed, he has been called a typical Chinaman. What then did he teach that can be included within the scope of religion? Was he really the founder of a religion? Let us first see how his memory has been treated.

No sooner had he died than the reigning duke exclaimed, "There is none now to assist me on the throne. Woe is me!" So, like others who have neglected great men while they lived, he built a temple to him, in which sacrifice was to be

offered four times a year. Later we hear that after the death of Confucius, there was an end of his exquisite words; and that when his disciples had passed away, violence began to be done to their meaning, and several varying editions of his works were current. Amid the conflicts of the different States, there was sad confusion in the teaching of scholars; and the founder of the Tsin dynasty, in the latter part of the third century B.C., destroyed all the literary monuments he could, in order to keep the people in ignorance. But the founder of the Han dynasty, which repaired much of the mischief inflicted by the Tsin, visited the tomb of Confucius in B.C. 194, in passing through Lu, and offered an ox in

sacrifice to him; and his remaining writings and others which he had valued were carefully collected and preserved. Emperor after emperor has since visited his grave; and the greatest emperor of the present ruling dynasty knelt thrice before his image, and each time laid his forehead three times in the dust before it. He has been honoured by posthumous titles of rank, such as that of Duke Le; but he is now known as Kung, the ancient teacher, the perfect sage. More or less definite

Alternate
neglect and
reverence.

Modern
worship.

acts of worship were early paid to him; and soon after the beginning of the Christian era it was ordered that sacrifices should be offered to him in the imperial and all the principal colleges throughout the empire. From the seventh century temples were built to him in connection with all the examination halls which fill so important a place in the life of China. Thus the once neglected philosopher is now worshipped.

The devotion of the Chinese to Confucius is like an attachment to the golden age; all the charms that cluster round antiquity surround his memory. Be- Confucius
a lover of
antiquity. longing himself to a far distant age, he preserved and venerated the things that were old in his time. Of himself he said, "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity and earnest in seeking it there. He styled himself a transmitter, and not a maker; and truly there appears to be little that is original in his teaching; but he systematised the accumulated experience of his predecessors, and set it forth and enforced it in a manner suited to the Chinese mind. He did not claim to have a divine revelation to make known; yet he did at times say that he had a divine commission to preserve and maintain the ancient truth and rules. It is expressly stated that he seldom touched upon the appointments of Heaven; but once, when he was apparently in danger of his life, he said that Heaven did not let the cause of truth perish, which was lodged in him. What could the people of Kwang do to him?"

He did not deal with the origin or the end of creation, nor even with the future state of mankind. The present state of things was enough for him. According His special
themes. to the Analects, his frequent themes of discourse were the Book of Poetry, the Book of History, and the maintenance of the Rules of Propriety. He is said to have taught four things: letters, ethics, devotion of soul, and truthfulness. He did not like to talk about extraordinary things, feats of strength, states of disorder, and spiritual beings. What then was precisely the nature of his belief in superior beings?

Dr. Legge is of opinion that Confucius's faith in a personal God was less definite than that of his predecessors, as given in the Shi-king and the Shu-king. **Belief in a Supreme Ruler.** In these works we hear of Te or Shang-Te as a personal ruler, governing the nations, rewarding the good and punishing the evil. Confucius preferred to use the term Heaven, rather than to refer to a personal God. Thus he would say, "He who offends against Heaven has none to whom he can pray." "There is Heaven; that knows me." Thus he did not elevate the religious feeling of the Chinese. On the other hand, he **Worship of ancestors and spirits.** exaggerated the worship of ancestors and other spirits. "He sacrificed to the dead as if they were present; he sacrificed to the spirits as if the spirits were present." Yet he never explicitly avowed the belief in the continued existence of the spirits of the departed, on which that worship rested. When he was asked whether the dead had any knowledge of the service or worship rendered to them, Confucius fenced with the question, saying, "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead have not such knowledge, I am afraid lest un-filial sons should leave their parents unburied. You need not wish to know whether the dead have knowledge **A future life.** or not. There is no present urgency about the point. Hereafter you will know it for yourself." This sort of teaching implies either that he himself had no opinion, or an opinion which he did not care to express; and the whole calculated tenor of his life and demeanour leads one to imagine that he had no strong belief in a future, and that he permitted to himself a certain amount of insincerity, or at least cloaking of his real opinions. In spite of his frequent praises of truthfulness and sincerity, he could sometimes break his word or pretend a reason which was not true, and no doubt this has had an injurious influence on Chinese character.

We cannot here go into Confucius's views on government, though they are so influential as to have almost

formed a religion. More important for us are his "Family Sayings," in which a condensed philosophy of home relationships is given. "Man is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the three obediences.

The family.

Subordination of women.

When young, she must obey her father and elder brother; when married, she must obey her husband; when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known, for evil or for good. . . . There are five women who are not to be taken in marriage: the daughter of a rebellious house; the daughter of a disorderly house; the daughter of a house which has produced criminals for more than one generation; the daughter of a leprous house; and the daughter who has lost her father and elder brother. A wife may be divorced for seven reasons, which may be overruled by three considerations. The grounds for divorce are: disobedience to her husband's parents; not giving birth to a son; dissolute conduct; jealousy; talkativeness; and thieving. The three considerations which may overrule these grounds are: first, if, while she was taken from a home, she has now no home to return to; second, if she has passed with her husband through the three years' mourning for his parents; third, if the husband have become rich from being poor" (L.). Thus we see that Confucius held an essentially low idea of women, and therefore lacked one great element of elevating power.

Grounds for divorce.

The power of example.

If anything is special to Confucius, it is his teaching of the necessity of correct conduct on the part of those in authority, and the power of example. "If you lead on the people with correctness," he said, "who will dare not to be correct?" His theory unfortunately is but a theory, notwithstanding the indubitable

effects of good example. No doubt he had as good a soil for the sowing of his seed as could be found on earth, and **Filial** the result has been as good as can be seen any-
obedience. where. "Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it." Happily a more independent feeling rules in the West, but one that greatly shocks the Chinese. Confucius gives no sufficiently powerful motive for this obedience, and shows no sufficiently real and deep insight into the moral nature of mankind. His chief recommendations relate to external things. "Self-adjustment and purification," he says, "with careful regulation of his dress, and the not making a movement contrary to the rules of propriety; this is the way for the ruler to cultivate his person."

We must note further that Confucius must be credited with having put forth something like the Golden Rule **The golden** long before it was given by Jesus. In the
rule. **Analects** a disciple asks Confucius if there were one word that might serve as a rule of practice for all one's life, and received the answer, "Is not reciprocity such a word? What you do not want done to yourself, do not do to others." But this is really only a maxim of enlightened self-interest, and is far from being equal to the positive injunction, "All things whatsoever ye would that men should do unto you, do ye also unto them." Confucius's idea of perfect virtue was, "in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.

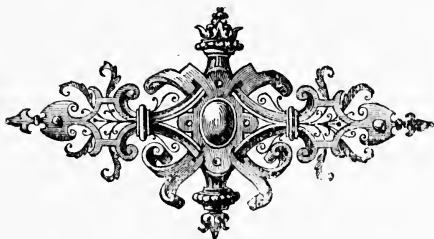
Confucius being asked what he thought of the principle that injury should be recompensed with kindness, he re-
Treatment plied, "With what then will you recompense
of enemies. kindness? Recompense injury with justice, and recompense kindness with kindness." But in regard to great offences, we find the following precepts: "With the slayer of his father, a man may not live under the

same heaven; against the slayer of his brother, a man must never have to go home to fetch a weapon; with the slayer of his friend, a man may not live in the same State." So that the law of revenge was plainly inculcated; and its baneful influence continues in China to the present day.

"After long study of his character and opinions," says Dr. Legge, "I am unable to regard him as a great man. He was not before his age, though he was above the mass of the officers and scholars of his time. He threw no new light on any of the questions which have a world-wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane."

Dr. Legge's
view of
Confucius.

[Legge's "Life and Teachings of Confucius" (L.). "Sacred Books of the East," vols. iii., xviii., xxvii., xxviii. Douglas's "Confucianism and Taouism" (S.P.C.K.). Johnson's "Oriental Religions: China." Williams's "Middle Kingdom."]





CHINESE BRIDE AND BRIDEGROOM WORSHIPPING TABLETS OF DECEASED ANCESTORS.

CHAPTER VII.

The Chinese Sacred Books.

The Analects—Moral teachings—The Great Learning—Personal training—Regulation of the family—The doctrine of the mean—Tsze-tsze—Teaching of the Chung-yung—Man's moral nature—Confucius on spiritual beings—Benevolence—The sage, or perfect man—Omens and divination—Ceremony and demeanour—Shu-king, or historical documents—Ancestor worship and sacrifices—Music—Counsels of Kao-yao—The appointments of Heaven—Thang and the Powers above—He desires to sacrifice himself—Instructions of I-yin—The dynasty of Chow—The great duke of Chow—The foundation of the city Lo—The goodness and perversion of men—The marquis of Chin on a good minister—The Shi-king or Book of Odes—Shang-ti, the Supreme Being—Ancient sacrifices to ancestors—Prayer to Heaven—The Classic of Filial Piety—The Book of Changes—The Book of Rites—Rules of propriety and ceremony—List of sacrifices—Mourning for a father—Sympathy of Confucius—Calling back the dead—Mencius—His life and journeyings—The teachings of Mencius—Ideas of Heaven and God—The service of Heaven—His ideal of personal character.

FIRST among the Sacred Books of China we must place the Analects, or "Discourses and Dialogues"

of Confucius, although containing many of the sayings of his disciples. The whole is very disjointed and fragmentary in style. In many a paragraph the praises of "the superior man" are sung. Thus, Yew says, "The superior man bends his attention to what is radical. That being established, all right practical courses naturally grow up. Filial piety and fraternal submission, are they not the root of all benevolent actions?" The superior man is catholic and no partisan; he acts before he speaks, and then speaks according to his actions. He does not, even for the space of a single meal, act contrary to virtue: in moments of haste and in seasons of danger he cleaves to it. Four characteristics of the superior man are, that in his conduct of himself he is humble; in serving his superiors he is respectful; in nourishing the people he is kind; in ordering the people he is just.

There are many details of Confucius's life and teaching embodied in the Analects, which we have already referred to. Some additional teachings on morals may be given: of religion, properly so called, there is none. "He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite, nor in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle, that he may be rectified." The importance of the thoughts was fully recognised, for the Book of Poetry was summed up by Confucius in the words, "Have no depressed thoughts." In all things filial piety is exalted, and this is made to include, in addition to obedience and reverence while parents are alive, sacrificial rites, full mourning, and keeping to their ways after they are dead. Conservatism marks everything. Hear and see much, learners are told, and put aside everything that seems perilous, while being cautious in practising the safe things. All through we come across repeated references to the "rules of propriety," till we are inclined to say the Chinese intellect has been quite cramped and swaddled in rules of propriety. A peculiar Confucian dictum is this: "It is only the truly virtuous man who can love or who can hate

others." The term righteousness, as used by Confucius, falls far short of our use of it, for it is a thing to be performed according to the rules of propriety.

"The Great Learning" is one of the chapters of the Li-ki, or Book of Rites, of doubtful authorship, but containing many of the sayings of Confucius. Its main object is political, but it illustrates chiefly virtue and morals. It shows how the cultivation of the individual is at the root of and leads to the right regulation of the family and good government of the State. The wearisome style in which it is written may be illustrated by one of the early paragraphs: "The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things." The book is probably only a fragment of a larger work; and it is not possible to get any very connected system out of it. One of its important principles is the following, which may be said to illustrate the golden rule on its negative side: "What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in his service of his superiors; what he dislikes in those who are before him, let him not therewith precede those who are behind him," and so on.

As to personal training, it is most truly said, that "the rectifying of the mind is realised when the thoughts are made sincere," when there is no self-deception, and when we move without effort to what is right. The superior man is watchful over himself when he is alone. There is no full account of "the investigation of things," as we should expect from the paragraph given above.

Supposing the cultivation of the person adequately performed, it is expected that the due regulation of the family will necessarily follow. The virtues ^{Regulation} taught and practised in the family will also ^{of the} appear in the State. From filial piety proceeds ^{family.} loyalty; and from fraternal submission, obedience to elders and superiors. The great object of government is recognised as being to make the people happy and good.

The Chung-yung, or, "The Doctrine of the Mean," otherwise interpreted, "The State of Equilibrium and Harmony," is a still more important part of the ^{The Doctrine} Li-ki, and is ascribed to Tsze-tsze, the grand- ^{of the} son of Confucius, being the son of Le. In his early days he received his grandfather's instructions, and greatly profited by them. He was to a considerable extent an ascetic, and refused a gift of wine as an ap- ^{Tsze-tsze.} pliance of feasting. He appears to have been a man of strong will and decided independence of character. He was held in great esteem by the dukes of Wei, Sung, Lu, and Pe. On one occasion he recommended a man of worth, Le-yin, to the duke of Wei, although he was only the son of a husbandman. The duke justified Tsze-tsze's statement that he could not appreciate men of worth, by bursting into laughter, and saying, "The son of a husbandman cannot be fit for me to employ!" The sage answered, "I mention Le-yin because of his abilities; what has the fact of his forefathers being husbandmen to do with the case?"

In Lu, Tsze-tsze had several hundred disciples, the duke paying him the highest honour. One day the duke said to him, "The officer there told me that you do good without wishing for any praise from men; is it so?" Tsze-tsze replied to the effect that he did wish it to be known and praised, because of its effect as an example. We do not, however, find that he rose to the same elevation as Confucius.

The Chung-yung is but a short work, very dogmatic, and not containing adequate proofs of what it advances. It begins by a series of propositions, of which the following are specimens. "What Heaven has conferred is

called the Nature. An accordance with this Nature is called the Path of Duty; the regulation of this path is called the System of Instruction." We may express this more in accordance with Western thought thus: "Man has received his nature from Heaven. Conduct in accordance with that nature constitutes the path of duty." Later we read, "When there are no stirrings of pleasure, anger, sorrow, or joy, we call it the state of Equilibrium. When those feelings have been stirred, and all in their due measure and degree, we call it the state of Harmony. This Equilibrium is the great root (from which grow all the human actings) in the world; and this Harmony is the universal path (in which they should all proceed). The state of equilibrium corresponds with the nature given by Heaven. The superior man is he who always exhibits the state of equilibrium and harmony; yet few can keep it for a month."

The treatise diverges without system, and often without much sense. In the main, it amounts to teaching that man's moral nature, received from Heaven, is a law to himself, and must be jealously watched over. In so far as he rightly and completely exercises it, and comes up to it, he may say, "I am a god; I sit in the seat of God." One of the numerous sayings of Confucius quoted in this book is significant. He said, "The Path is not far from man. When men try to pursue a path which is far from what their nature suggests, it should not be considered the Path." Thus much personal choice in morals is justified.

One of the digressions in the Chung-yung is interesting, as attributing to Confucius some definite belief about spiritual beings; but it amounts to little more than crude animism, which he neither originated nor developed. He says, "How abundant and rich are the powers possessed and exercised by Spiritual Beings! We look for them, but do not see them; we listen for them, but do not hear them; they enter into all things, and nothing is without them. They cause all under Heaven to fast and purify themselves, and to array

themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the left and the right (of their worshippers)." Then he quotes from the Book of Poetry :—

"The spirits come, but when and where,
No one beforehand can declare ;
The more should we not spirits slight,
But ever feel as in their sight."

Much of the Chung-yung is occupied with recounting the illustrious examples of former emperors, dukes, etc. In the second section we find the bold statement, "Benevolence is Man," that is, his true Benevolence. self. It is followed by the assertion that the greatest exercise of it is in the love of relatives, while the greatest exercise of righteousness is in the honour paid to the worthy. Wisdom, benevolence, and fortitude are given as the universal virtues, probably for all to exemplify.

Tsze-tsze carries the teaching of Confucius much further in the latter part of the book, and therein may be called truly an originator. He says that perfection of The sage, or
perfect man. nature is characteristic of Heaven, but that man may attain to that perfection. The sage, or perfect man, hits what is right without any effort, and apprehends without any exercise of thought; he chooses what is good, and holds it fast. "He extensively studies what is good, inquires accurately about it, thinks carefully over it, clearly discriminates it, and vigorously practises it." Some of his expressions about the persistence of effort, by which the sage attains knowledge, are worthy of all commendation. "If another man succeed by one effort, he will use ten; if another succeed by ten, he will use a thousand. He will not intermit his labour while there is anything he has not asked about, has not thought about, does not understand, or has not studied in every possible way. Let a man proceed in this way, and, though stupid, he is sure to become intelligent, though weak, he is sure to become strong." This sage is credited with power to give its full development, not only to his own nature, but also to that of other men, and even to animals and things ;

he can even assist the transforming and nourishing operations of heaven and earth. When we consider such expressions by the light of the modern influence of man, as shown in the breeding and teaching of animals, the investigation and culture of plants, and the mastery over physical powers attained in recent years, we shall be inclined to say that the sage of China had a remarkable prescience, although we may not agree with him that "it is only he who is entirely perfect that can transform."

The theme sinks to a lower level in the next paragraph; for the perfect man is declared gifted with foreknowledge, Omens and divination. which, however, is derived from omens. "When a State or family is about to flourish, there are sure to be lucky omens; and when it is about to perish, there are sure to be unlucky omens. They will be seen in the tortoise-shell and stalks" [two favourite means of divination, the stalks being those of *Achillea* (*Ptarmica*) *sibirica*, a plant of the same genus as Milfoil]; they will affect the movements of the four limbs (of the tortoise). "When calamity or happiness is about to come, the good is sure to be foreknown by him, and the evil also. Hence he who is entirely perfect is like a spirit." In divination by the tortoise, the outer shell was removed, leaving the inner portion marked by the muscular impressions. This being smeared with a black pigment, and fire applied beneath, the pigment was found to present various appearances, giving indications which were interpreted to mean rain, clearing up, cloudiness, want of connection, and crossing. Forty-nine of the divining stalks were manipulated in a special way eighteen different times, resulting in certain diagrams which were interpreted by appointed persons. Both the tortoise and the plant were held to possess spiritual intelligence or correspondence, and the spirits were believed to make revelations by their means.

The perfection of the perfect man is then eulogised in a way that does not add much to our knowledge. He is said to effect changes without any movement, and without any exertion. Then by a sudden transition the author rises to a higher subject thus: "The way of heaven and earth may be completely described in one sentence: They

are without any second thought, and so their production of things is inexhaustible. The characteristics of heaven and earth are to be large; to be substantial; to be high: to be brilliant; to be far-reaching; to be long-continuing." But there appears in this and its subsequent expansion no notion of a personal deity.

Then the sage is once more described and lauded, his admired greatness including the three hundred usages of ceremony and the three thousand modes of Ceremony and demeanour. Some of the excellent results of demeanour. the sage's action are that, "throughout the whole kingdom, carriages have all wheels of the same breadth of rim; all writing is with the same characters; and for conduct there are the same rules." Such a man marks out the path for all under heaven; his words are the pattern for all. He shows himself, and the people all revere him; he speaks, and the people all believe him; he acts, and the people all are pleased with him. "How shall this individual have any one beyond himself on whom he depends? . . . Call him Heaven, how vast is he!" In fact, the superior man is all-important, for everybody will follow his example. First catch your superior man, and everything will go well. But it has not proved so easy for the Chinese to catch their superior man, in spite of the most elaborate contrivances.

We now turn to the main mass of the Chinese classics, which existed before Confucius, and which he was instrumental in collecting, preserving, and ar- Shu-king, or ranging. There is first the Shu-king, or Book Historical of Historical Documents, purporting to begin Documents. with the twenty-fourth century B.C., and coming down to the seventh. It is but a collection of documents, not definitely connected, and often with considerable gaps between them. There is no reason to doubt the great antiquity of many of them, for the ancient emperors kept a whole set of recorders to record everything of importance; and Dr. Legge believes written characters were in use among the Chinese earlier than the time of Hwang Ti (dated B.C. 2097). The greater number are also credible, allowing for some colouring of the narrator in favour

of the ruling powers. Any discussion of historical records would be out of place here; but we may note that at this early period the terms "Heaven," "The Supreme," or God, and emperor were interchangeable, being signified usually by the syllable Ti.

One of the earliest records contains a reference to the "Temple of the Accomplished Ancestor," showing that ancestor-worship was already established. The **Ancestor worship and sacrifices.** emperor Shun sacrificed specially, but with the ordinary forms, to God (or Heaven); sacrificed with reverent purity to the Six Honoured Ones (who these were is doubtful); offered their appropriate sacrifices to the hills and rivers, and extended his worship to the hosts of spirits." Here we see ancestor and spirit worship, in a widely diffused form, combined with a recognition of higher and supreme powers. Bulls were sacrificed at this time. The characteristic severity of Chinese punishments is seen in the naming of branding on the forehead, cutting off the nose, cutting off the feet, whipping, and banishment among the punishments in vogue. Those who transgressed presumptuously and repeatedly were to be punished with death. Schools were already in existence in 2200 B.C., and the stick was the orthodox implement of punishment. The three great ceremonies were the worship of the Spirits of Heaven, the Spirits of Earth, and the Spirits of Men.

At this time music was considerably developed, and was combined with poetry. The director of music was to **Music.** teach the emperor's sons to be straightforward, yet mild; gentle and dignified; strong, yet not tyrannical. Poetry is defined as the expression of earnest thought, singing as the prolonged utterance of that expression; and eight different kinds of musical instruments were in use. Divination was in regular use by means of the tortoise-shell and the divining stalks.

The early celebrated minister of crime, Kao-yao, gave wise counsels to them, placing the sovereign's chief hope **Counsels of Kao-yao.** in the steadfast pursuit of personal virtue. He enumerates nine virtues in conduct, viz., affability combined with dignity; mildness combined with

firmness; bluntness with respectfulness; aptness for government with reverent caution; docility combined with boldness; straightforwardness with gentleness; an easy negligence with discrimination; boldness with sincerity; and valour combined with righteousness. Kao-yao ascribes the social relationships and duties to Heaven, which graciously distinguishes the virtuous and punishes the guilty.

We must only note some of the religious references in the Shu-king. Thus we read that to revere and honour the path prescribed by Heaven is the way ever to preserve the favouring appointment of Heaven. . . . "The great God has conferred even on the inferior people a moral sense. . . . To make them tranquilly pursue the course which it would indicate, is the work of the sovereign. The way of Heaven is to bless the good, and make the bad miserable."

Thang, the first emperor of a new dynasty, B.C. 1766, represents himself as commissioned by Heaven to make an end of the criminality of the previous dynasty. He requested the favour of Heaven on his enterprise, and for his new dynasty. His inaugural address shows that he was deeply anxious not to offend against the Powers above. As for his people or princes, the good in them he will not dare to conceal; the evil in himself he will not dare to forgive himself. "I will examine these things," he says, "in harmony with the mind of God. When guilt is found anywhere in you who occupy the myriad regions, let it rest on me, the One Man. When guilt is found in me, the One Man, it shall not attach to you." In correspondence with these lofty sentiments, there is a tradition about Thang, that after his accession to the throne, there was a great drought followed by famine. A suggestion was made in accordance with the principle mentioned in our Introduction (p. 23), that some human sacrifice was necessary, and that rain should be prayed for. Thang answered, "If a man must be the victim, I will be he." After fasting, and cutting off his hair and nails, he proceeded in a plain carriage drawn by white horses (*i.e.*

The appoint-
ments of
Heaven.

Thang and
the Powers
above.

He desires to
sacrifice
himself.

of the Chinese mourning colour), decked in rushes as a sacrifice, to a forest of mulberry-trees, where he prayed, asking to what fault of his the drought was owing. Before he had concluded, abundance of rain fell. The title of "the One Man," used of Thang, had already come into use as a special designation of the emperor.

The Instructions of I-yin, minister of Thang's grandson, contain little beyond the ancient truths. He says that
Instructions of I-yin. Heaven has no partial affection; only to those who are reverent does it show affection. The spirits do not always accept the sacrifices that are offered to them; they accept only the sacrifices of the sincere. A virtuous sovereign is spoken of as the fellow of God, who rules on earth as He rules above. In retiring from office, I-yin said that it was difficult to rely on Heaven, for its appointments were not constant; but if the sovereign's virtue were constant, he would preserve his throne. One of his references shows that the kings in his time had a temple of ancestors containing seven shrines or smaller temples, in which were placed the spirit-tablets of kings held worthy of honour. One of his words of advice to the king, is a remarkable one to be addressed to a ruler: "Do not think yourself so large as to deem others small."

The latter portion of the Shu-king relates to the dynasty of Chow (B.C. 122 to 256). In the first book, "The Great
The dynasty of Chow. Declaration," the founder of the dynasty, Wei, addresses his followers, and gives a picture of the wicked sovereign whom he is going to displace, which shows clearly what conduct was thought reprehensible then. "He sits squatting on his heels, not serving God nor the spirits of heaven and earth, neglecting also the temple of his ancestors, and not sacrificing to it. The victims and the vessels of millet all become the prey of wicked robbers, and still he says, 'The people are mine, the heavenly appointment is mine,' never trying to correct his contemptuous mind." Wei relies on the fact that his own dreams coincide with his divinations, the auspicious omen is double. He attributes his coming success entirely to the illustrious virtue of his own late father, Wan, thus showing the true Chinese filial piety.

A little later we come to the first mention of the duke of Chow, whom Confucius regarded with such great reverence. He was brother of King Wei; and once when Wei lay very ill, the duke, fearing great danger to the State if he should die, prayed to the three ancestral kings that he might be taken as a substitute for his brother. He offered himself as having been lovingly obedient to his father, and as possessed of many abilities and arts which fitted him to serve spiritual beings (confirming the idea of service being rendered by those sacrificed). He then divined with three tortoise-shells (corresponding to the three ancestors prayed to), and consulted the oracular responses, which apparently were some special formulas to be examined by certain rules now unknown. His prayer was granted; but neither king nor duke died. The prayer was written down and concealed, and served in the reign of his successor to justify the duke from false accusations.

The great
duke of
Chow.

In the Announcement of the duke of Shao, we find an interesting account of the foundation of the city Lo, about B.C. 1109. Divination by the tortoise-shell first took place, then two bulls were offered as victims in the northern and southern suburbs of the chosen site, perhaps to heaven and earth respectively; then a bull, a ram, and a boar were offered at the altar to the spirit of the land in the new city. The duke of Chow took an important part in this enterprise, and he is the author of several later portions of the Shuking. In one of these "Against Luxurious Ease," he instructs the king by reference to the severe toil of the agricultural labourer, which affords a pattern to himself, and also by reference to the good fortune of previous kings who had been diligent and not self-indulgent. The king is not to allow himself leisure at any time to say, "To-day I will indulge in pleasure;" surely a hard lesson for an absolute monarch.

The founda-
tion of the
city Lo.

At various points we find expression of the belief that "the people are born good, and are changed by external things," which is a keynote of Chinese beliefs, and makes

them resent the Western teaching of the natural depravity of man. The good example of superiors will alone suffice to bring them out of error and to confirm them in the way of virtue. We must conclude our extracts from this most interesting book by noting the gist of the marquis of Chin's speech, about 100 years before the birth of Confucius. His principles of government might well be read as a text for modern rulers: "Let me have but one resolute minister, plain and sincere, without other ability, but having a straightforward mind, and possessed of generosity, regarding the talents of others as if he himself possessed them; and when he finds accomplished and sage men, loving them in his heart more than his mouth expresses, really showing himself able to bear them:—such a minister would be able to preserve my descendants and people, and would indeed be a giver of benefits. But if the minister, when he finds men of ability, is jealous and hates them; if when he finds accomplished and sage men, he opposes them and does not allow their advancement, showing himself really not able to bear them:—such a man will not be able to protect my descendants and people, and will he not be a dangerous man?" But all Western minds will not agree that "the decline and fall of a State may arise from one man," or that "the glory and tranquillity of a State may also arise from the goodness of one man."

The Shi-king (or She-king), the great Book of Poetry, includes more than three hundred pieces, varying in date from B.C. 1766 to B.C. 586. Only a certain number of them are specially of a religious character; many are domestic and narrative, others are metaphorical and allusive. The authorship is uncertain, but many are ascribed to the great duke of Chow. Those in the fourth part are chiefly concerned with the ancestral worship of the Shang and Chow dynasties and of the marquises of Lu; but these served as a model for the ancestral worship of the common people. They are so different in their nature from anything called poetry with us, that it is difficult in a brief

The goodness and perversion of men.

The marquis of Chin on a good minister.

space to give an idea of their scope and variety. Here is one describing a sacrifice to Thang :—

“ How admirable! how complete!
Here are set our hand-drums and drums.
The drums resound harmonious and loud,
To delight our meritorious ancestor.

The descendant of Thang invites him with this music,
That he may soothe us with the realisation of our thoughts.
Deep is the sound of our hand-drums and drums,
Shrilly sound the flutes, all harmonious and blending together,
According to the notes of the sonorous gem.
Oh! majestic is the descendant of Thang;
Very admirable is his music.

The large bells and drums fill the ear,
The various dances are grandly performed.
We have the admirable visitors, who are pleased and delighted.
From of old, before our time, the former men set us the example
How to be mild and humble from morning to night,
And to be reverent in discharging the service.

May he regard our sacrifices of winter and autumn,
Offered by the descendant of Thang!”

In explanation of “the realisation of our thoughts,” we learn that the sacrificer was required, before the service, to fast for several days, during which he must think of his ancestor, his demeanour, words, aims, and delights. Then with a perfect image of him in his mind, he would inwardly see him in his shrine when he came to sacrifice, and hear him during the service. The visitors referred to are descendants of previous dynasties, whom it was always important to have present.

Here is a portion of an ode expressing the current beliefs about the Divine Ruler and the primary goodness of men :—

“ How vast is God, the ruler of men below!
How arrayed in terrors is God,
With many things irregular in his ordinations.
Heaven gave birth to the multitudes of the people,
But the nature it confers is not to be depended on.
All are good at first,
But few prove themselves to be so at the last.”

There can be no doubt that the Supreme Being was early worshipped in China by the title Shang-ti, translated **Shang-ti, the "God"** in the above quotations. Another title **Supreme Being** indicated Heaven, but the two are used in a way which is practically equivalent. It is recorded that as early as the reign of Hwang-ti (B.C. 2697) a temple was erected in his honour; and a hundred years later music was ordered to be performed in connection with these rites. At first he was conceived as a personal ruler, interfering directly in the affairs of man by rewards and punishments; but it is not doubtful that a degeneration took place, by which Shang-ti became more impersonal, as the Azure Heaven; and Confucius, by practically ignoring Shang-ti and laying more stress on the worship of the spirits of ancestors and on filial piety, did much to sterilise and stereotype the faith of his countrymen. Several sacrifices to Shang-ti are however mentioned in the Shi-king, especially in spring and autumn.

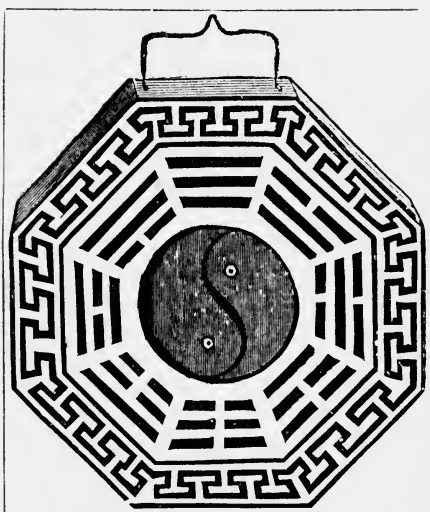
Many interesting details of the ceremonial of sacrifice to ancestors may be gathered from the Shi-king. After **Ancient sacrifices to ancestors.** fasting by the king or prominent persons concerned, a great assembly of princes, especially of those bearing the same surname as the royal house, took place. Libations of fragrant spirits were made, to attract the spirits of the ancestors. The king himself killed the chief victim, a red bull, and cut away the fat, which was burned with southernwood. Numerous other victims were sacrificed, and the ceremonial was complex and laborious. "The description," says Dr. Legge, "is that of a feast as much as of a sacrifice; and, in fact, those great seasonal occasions were what we might call grand family reunions, where the dead and the living met, eating and drinking together, where the living worshipped the dead, and the dead blessed the living." The departed spirits were represented by living relatives bearing the same surname, received personally the honour due to the dead, and ate and drank for them. They also expressed the will of the deceased spirits, and gave their blessing to the sacrificing king or prince, with the aid of

a skilled minister of religion. Thus the predominant idea of these sacrifices was the maintenance of filial piety and of the clan feeling. The continued existence and guardianship of ancestors was expressed and embodied.

As a specimen of a deep tone of appeal to Heaven sometimes found in the odes, we may quote the following: "O great Heaven, how hast thou shut up thy love! Compassionate Heaven, arrayed in terrors! why revealest thou not thy care? Leaving criminals aside, who have but paid just penalty, the innocent are involved in the same ruin. Why will he not listen to justice? Why, O officers, will ye not respect each other, nor stand in awe of Heaven? Alas! there are no words for it; 'tis deeper than the tongue can speak. Words that *can* be spoken prosper. Artful speech flows like water, and the speaker dwells at ease. See how perilous is office. By advice given in vain, you

Prayer to
Heaven.

Leaving



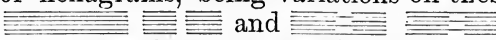
EIGHT DIAGRAMS, WITH REPRESENTATION OF MALE AND FEMALE PRINCIPLES OF NATURE.

offend the prince, you offend your friends even. Painful are my inmost thoughts. I weep tears of blood."

The tenor of the Hsiao-king, or Classic of Filial Piety, a work attributed to a member of the school of a prominent disciple of Confucius, may be sufficiently understood from the following extract: "The service which a filial son does to his parents is as follows:—In his general conduct to them, he manifests the utmost reverence; in his nourishing of them, his en-

The Classic
of Filial
Piety.

deavour is to give them the utmost pleasure; when they are ill, he feels the greatest anxiety; in mourning for them, he exhibits every demonstration of grief; in sacrificing to them, he displays the utmost solemnity. When a son is complete in these five things, he may be pronounced able to serve his parents."

The Yi-king, or Book of Changes, can only be estimated by study. It is an explanation of certain line-diagrams, **The Book of Changes.** or hexagrams, being variations on these types , which are believed to date from the twelfth century B.C., and to represent various moral and political teachings. There are sixty-four of these hexagrams. In the reign of the tyrant whom the great Wan overthrew, these figures were already used in divination. Wan, it is said, was imprisoned by the tyrant in 1143 B.C., and spent his imprisonment in studying these hexagrams. As he mused over them and thought of public affairs, he wrote the sixty-four short paragraphs explaining each hexagram as a whole. His son Tan afterwards did the same for each line, making it harmonise with the general paragraph. M. Terrien de Lacouperie appears to have proved that the hexagrams of the Yi-king are merely a vocabulary of primitive words and expressions, derived from the earliest writing of South-western Asia, so ancient that the earliest critics did not know what it meant. (*Journ. Roy. Asiatic Soc.* vol. 15, 1883.)

The Li-ki, Book of Rites, is the most important of all the Chinese classics, as regards the practical behaviour of the people. It is a collection of treatises on the **The Book of Rites.** Rules of Propriety, or ceremonial usages: in its present form it is not older than the Han dynasty, and was only completed in the second century A.D. It has however gained higher rank than the two earlier rituals of the Chow dynasty, which are not reckoned among the five chief classics. Probably some parts of it are really as early as, or may be earlier than, these rituals. It has been described "as the most exact and complete monograph which the Chinese nation has been able to give of itself to the rest of the human race." The first book is a

summary of the general rules of propriety and ceremony, and begins with a maxim which strikes an appropriate keynote: "Always and in every-thing let there be reverence." The man who observes no rules of propriety is said to have the heart of a beast. After some general moral expressions, the origin of the rules is discussed. "In the highest antiquity they prized simply conferring good; in the time next to that giving and repaying was the thing attended to. And what the rules of propriety value, is that reciprocity. If I give a gift and nothing comes in return, that is contrary to propriety." The services due from juniors to elders and from sons to parents, and the rules of all daily ceremonies are minutely prescribed. Thus: "For all sons it is the rule, in winter to warm the bed for their parents, and to cool it in summer." A filial son, when he meets an intimate friend of his father, must neither advance nor retire without being told, nor speak unless questioned.

In the third part of this first section, we have a list of sacrifices which is of interest. We learn that the Son of Heaven (the king or emperor) sacrifices to Heaven and earth (representing the Supreme Being), to the spirits presiding over the four quarters, to those of the hills and rivers; and offers the five sacrifices of the house, every year. The feudal princes sacrifice to the spirits each of his own quarter, of its hills and rivers, and the five sacrifices. Great officers offer only the latter, while other officers merely present oblations to their ancestors. The Son of Heaven sacrifices an ox of a single pure colour; a feudal prince, a fatted ox; a great officer, a selected ox; an ordinary officer, a sheep or a pig. In accordance with their love for symbolic expressions, the ox is designated "the creature with the large foot," the pig, "the hard bristles," a cock, "the loud voice," a dog, "the soup offering," the stalks of dried flesh, "the exactly cut oblations," water, "the pure cleanser," spirits, "the clear cup," etc. When the son of Heaven dies, he "has fallen"; when a feudal prince dies, he "has crashed"; a great officer "has ended"; an ordinary officer "is now

unsalaried." The corpse placed in its coffin is described as being "in its long home."

In the *Than-kung*, dealing chiefly with mourning rites, we learn that when a father has just died, the son should

Mourning for a father. appear quite overcome, and as if he were at his wits' end; when the corpse is in the coffin,

he should cast quick and sorrowful glances round, as if seeking for something he cannot find; after the funeral,

he should look alarmed and restless, as if seeking some one who does not arrive; at the end of the first year's

mourning, he should look sad and disappointed; at the end of the second year, he should have a vague and

unreliant look. Many of the sayings in this book are ascribed to Confucius, but are regarded as doubtful or

spurious by the Chinese; nevertheless they show what **Sympathy of** was considered appropriate to his character at

Confucius. a very early date. For instance, when Confucius went to Wei, he found the mourning rites going

on for a man with whom he had formerly lodged. Entering the house, he wept for him bitterly, and ordered

the outside horses of his carriage to be given as his mourning gift. On being remonstrated with, Confucius

said:—"I entered a little while ago and wailed for him, and I found the mourner so dissolved in grief that my

tears flowed with his. I should hate it, if those tears were not properly followed." Again, Confucius said, "In

dealing with the dead, if we treat them as if they were entirely dead, that would show a want of affection, and

should not be done; or if we treat them as if they were entirely alive, that would show a want of wisdom, and

should not be done." And the Chinese commentators say on this, that in the offerings put down immediately after

death, there is an approach to treating the deceased as living; and at the burial, an approach to treating him as

a disembodied spirit.

There are numerous references in the *Book of Rites* to the practice of calling back the dead, still in vogue in

calling back the dead. China. In calling back the king or emperor, the proper phrase is, "Return, O son of Heaven,"

in calling back a feudal prince, the phrase is, "Return,

sir so-and-so." In Ku-lu the practice was, to call back the dead with arrows. The soul of a deceased ruler is called back in his smaller chambers, and in the large chamber; in the smaller ancestral temples and in the great one; at the gate leading to the court of external audience, and in the suburbs all round. Calling the soul back, is described as "the way in which love receives its consummation."

The third section of the Li-ki contains "The Royal Regulations." We learn that the ancestral temple of the Emperor, or Son of Heaven, included seven smaller temples, three on either side, and that of his great ancestor, fronting the south. A prince had five, a great officer three, an ordinary officer only one, while the common people presented their offerings in their principal apartment.

It is impossible in any brief space to give an account of the multitude of ceremonial forms and the reasons for them detailed in the Book of Rites. The few samples we have given must suffice to barely indicate a people above all occupied with ceremonial and propriety to an extent which has almost stopped progress and perpetuated a childishness of mind in some respects which is quite astounding to Europeans.

MENCIUS.

The name of Mencius ranks next after that of Confucius in Chinese estimation. It is a Latinised form of Mang-tsze, or Mang the philosopher. His statue or tablet is everywhere to be seen in the temples of Confucius. Born early in the fourth century B.C., he lived to a great age, and died in B.C. 289. He was a great student and admirer of Confucius and his writings, and of the old historic records which he had collected; he even knew some persons who had been disciples of Confucius. In his time the feudal kingdom was broken up into seven monarchies, all at feud with one another. Various leaders of opinion propagated opinions destructive of the State or His life and of the special filial affection and regard which Journeyings. Confucius so strongly upheld. Mencius set himself to

rescue the country from its impending dangers by a plan similar to that of Confucius; he would travel about from State to State till he got a hearing from some ruler who would carry out his teaching, and so bring about a better state of things. When one State had reached a proper condition of order and happiness, it would be submitted to by all others—a visionary hope truly. But Mencius went confidently on his journeys, visiting many States in turn, often meeting with a respectful hearing, and receiving large gifts. He put forward his doctrines with entire fearlessness, not scrupling to censure faults and vices; but this led to no great result in his life-time, and he at last gave up the fruitless labour about 310 B.C., contenting himself with completing the record of his teaching. The restoration of the feudal kingdom on its old basis was impossible; the Chin dynasty was to change the face of the land, and rule by a despotism which in its essence has continued till now, though the dynasties have changed.

The teaching of Mencius, like that of Confucius, was mainly directed to political ends, but it has incidentally **The teachings of Mencius.** much moral and religious bearing. We can only comment on his writings, now reckoned as one of the Four Books, in so far as their view differs from that of Confucius, or has a peculiar tone. He is more of a philosopher than Confucius, and more definite in his teachings on many points. He believes that man is good, and the heart (probably equivalent to our conscience) is a sound guide. "He who has fathomed his heart, knows his nature; if one knows his nature, he also knows Heaven." Every heart, according to him, has the germ of perfection, and only falls short of it by not taking advantage of opportunities, or missing them. Man has the power of choice. He says, "There is both a heavenly greatness and a human greatness. Benevolence, righteousness, truth, faith, delight in goodness without weariness, this is heavenly greatness." Concentration and symmetrical cultivation are necessary to attain them: but these are opposed in some by natural selfishness, or by ignorance, or by external difficulties.

Some of the sentiments and phrases of Mencius are extremely fine; as "The great man is he who does not lose his child-heart. He does not think beforehand that his words shall be sincere, nor that his acts shall be resolute; he simply abides in the right." "To nourish the heart, there is nothing better than to keep the desires few." "When one by force subdues men, they do not submit to him in heart; when he subdues them by virtue, in their heart's core they are pleased, and sincerely submit." "Every man has a heart sensible of sympathy, shame, tenderness, and conscientiousness, and he who is without these is simply not a man." "Benevolence (or love), is the heart of man, righteousness the way."

Mencius expressed as his great aim the improvement or elevation of the heart. He says, "I wish to improve the hearts of men, to put a stop to destructive doctrines, to oppose strange behaviour, to banish unseemly language. Is it because of a taste for controversy? I cannot do otherwise." While not believing that error and sin are necessary, Mencius recognised their general existence. Thus, "Men for the most part go astray, and at first

are able, after so doing, to reform. They are grieved in their hearts and oppressed by anxiety, and act accordingly." It was undesirable to have much prosperity and joy, for they encouraged the desire for pleasure, and so caused ruin. It was the struggle with adversity that led to active effort against error, and towards truth.

In his ideas about Heaven and God, Mencius held much the same views as Confucius, but was more full in his expressions. His view of Heaven is that it is an overruling Providence as well as a first Cause. "No man nor



TRADITIONAL LIKENESS OF
MENCIUS.

emperor can bestow an empire, but only Heaven alone.”

Ideas of Heaven and God. “When Heaven is about to impose an important office upon a man, it first embitters his heart in its purposes; it causes him to exert his bones and sinews; it lets his body suffer hunger; it inflicts upon him want and poverty, and confounds his undertakings. In this way it stimulates his heart, steels his nature, and supplies that of which the man would else be incapable.”

The true service of Heaven, according to Mencius, is the right cultivation of the heart and nature. The ruler **The service of Heaven.** serves Heaven by serving both the small and great. The tutelary deities or spirits he believed to be channels for the blessings of Heaven; yet they were in a peculiar way dependent upon men, and possessed human weaknesses. Thus he says, “When the sacrificial victims are perfect, the corn in the vessels pure, the sacrifices at their proper times, and yet there arises drought or flood, then the tutelary spirits must be changed. He also believed in many kinds of spirits besides the tutelary spirits, all capable of serving man and of being propitiated by gifts. Strangely in contrast with some of his lofty ideals, we find the following, “Although any one be a bad man, if he fasts and is collected, bathes and washes himself, he may indeed offer sacrifice to God”; but perhaps this ceremonial indicates that the bad man has changed his heart and repented, and become worthy of offering sacrifice. For from other passages we gather that in Mencius’s idea “Shang Ti,” or the Supreme Being, is the Supreme Ruler and Governor of the World, desirous of the physical and moral well-being of mankind, a holy Being whom nothing impure may approach, and who receives the penitent with favour. All men are under universal law and destiny; the education and cultivation of each man is but a fulfilment of destiny. Yet there is moral freedom, and virtue needs to be inculcated and preached.

We cannot go fully into his disquisitions on the virtues and their results, the character of the superior man and the sage. He takes as a model character an ancient holy

man, Shun, who for a long time dwelt among savages without degenerating under their influence. The true disciple of Shun is diligent in good things, and the difference between the holy man and the robber is the distance between selfishness and goodness. He is no friend to cringing servility. "He who bends himself can never make others straight." He attacks Phariseeism and hypocrisy, and lauds kindness, truth, and benevolence. He blames uncharitable speech, and unreality in words.

Righteousness Mencius held to belong to the essential nature of men, and to have been originally common to all hearts. He valued it more than life. "I like life and I also like righteousness," he said; True
Righteous-
ness. "if the two are not to be had together, I let go life and hold to righteousness. Life also appertains to the things which I desire; but if amongst the things which I desire there is something greater than life, I will not on this account retain it by baseness of conduct. Death, again, appertains to the things which I hate; but if amongst the things which I hate there is something greater than death, therefore these are calamities which I do not avoid." Righteousness is realised by a practical recognition of the rights of others; its result is contentment or self-satisfaction. "He who prizes virtue and rejoices in righteousness may well be cheerful, therefore in destitution the scholar does not lose righteousness, in prosperity he departs not from the way." (F.)

On the whole, his doctrines are more practical than those of Confucius; but however much reverence he may now receive, however much he may be studied by the superior minds, his thoughts do not influence largely the present religious attitude of the mass of the Chinese. Confucius is to them a god, in reverencing whom with the ancestral spirits they find such outlet as they think they require for their spiritual aspirations.

A description of the ideal of personal character compiled from Mencius includes many of the finest maxims. "A real man is one whose goodness is a part of himself. Of the qualities of the sage, none is greater than that

of being a helper of men to right living. He is ashamed of a reputation beyond his desert. Having found the right way within himself, he rests in it, firm and serene, holding intimate converse with it, and reaching to its fountain-head. He obeys the right, and waits for the appointed. His words are plain and simple, yet of widest bearing. His aim is self-culture, yet it gives place to all men. . . . If one strive to treat others as he would be treated by them, he shall not fail to come near the perfect life. Every duty is a charge, but the charge of oneself is the root of all others. The disease of men is to neglect their own fields and go to weeding those of others; and to exact much from others, and lay light burdens on themselves." (J.)

By some thinkers, as the American Johnson, Mencius is lauded as one of the greatest teachers, more assertive on behalf of humanity in general than Confucius, more positive in upholding the right of revolution against evil rulers, more definite in his plans of reform. There can be no question of his greatness; but it can hardly be claimed that his theories have been translated into facts in China. His temple stands to the south of his native city, Tsin-hien, enclosed by cypress-trees and a high wall; it is similar to the temples of Confucius, but on a greater scale than most of them. The huge marble tablet of the sage, twenty feet high, six feet wide, and twenty inches thick, stands on a monster tortoise twelve feet long. A large statue of him is on a platform in the building, showing him, according to Williamson ("Journeys in North China"), as "of middle stature, stout, and having a ready-for-anything appearance, with a round full face, sanguine bright eye, thin closed lips, and a large flattish nose." The idea given of him is, that he was thoughtful, resolute, outspoken, and experienced in disappointment and sorrow. Many tablets have been erected in his honour by emperors and others. Lineal representatives of Mencius still live in honour, and receive large pensions from the Government.

[*"Sacred Books of the East,"* vols. 3, 27, 28. Faber's *"Mind of Mencius,"* Hutchinson's translation. (F.) S. Johnson, *"Oriental Religions,"* China. (J.)]



PRESENTING FOOD TO THE SPIRITS OF THE DEAD.

CHAPTER VIII.

The Chinese Modern State Religion, and Confucianism.

The imperial sacrifices to Heaven—The emperor as high priest—The ceremonial—The animal sacrifices—The tablets of ancestors—The prayer to Heaven—The ceremony of burning—The prayer to Earth—The imperial Temple of Ancestors—The prayer to ancestors—Sacrifices to spirits of the land and grain—Temples to Confucius—Temple at his native place—Temple at Peking—Invocation to Confucius—Great Hall of the Classics—The sixteen maxims—The sacred mountain of Tai-Shan—Signs of progress—Chinese morals—Ideas of future life—Obstacles to religious change.

WE now proceed to give some account of the present development of the State religion and Confucianism in China; but it is scarcely possible to separate this entirely from ideas connected with Taoism and Buddhism. Not only is there no antagonism recognised between these three religions, but it is possible and frequent to conform

to all. The extent and limits of the State religion and Confucianism will be pointed out in this chapter, while Taoism will be dealt with in the next, and Chinese Buddhism will be briefly treated later.

We must first describe the great altar and Temple of Heaven at Peking, where the emperor worships as Son of Heaven. Within a vast enclosure of trees ^{The imperial sacrifices to Heaven.} is the great south altar, a beautiful triple circular terrace of white marble, the outer one 210 feet, the inner one 90 feet in diameter. The upper terrace is paved with marble slabs forming nine concentric circles, the inner being formed of nine stones with a central stone, the outer all of multiples of nine stones. On the single circular stone in the centre the emperor kneels when worshipping Heaven and his ancestors at the winter solstice. On the next lower stage are tablets to the spirits of the sun, moon, and stars, and the god of the year. A hundred feet south-east of the altar is a great porcelain furnace, in which a bullock is consumed by fire at the yearly ceremony. Separated from the Altar of Heaven by a low wall, is a smaller, though more conspicuous construction, called the Altar of Prayer for Grain. On its upper terrace rises a magnificent circular building, known to foreigners as the Temple of Heaven, but to the Chinese as the Temple of Prayer for the Year. Here, on a day soon after the first day of spring (February 6th), the emperor offers prayers to Heaven for a blessing upon the year. When great drought prevails, prayer for rain is made by the emperor at this altar. Another great enclosure, about two miles in circumference, contains four altars, one to the god of the heavens, a second to the earth, a third to the planet Jupiter, and the fourth to Shin-nung, the supposed inventor of agriculture. On the altar of the heavens are four marble tablets, containing the names of the gods of the clouds, rain, wind, and thunder. On the altar to the gods of earth are five marble tablets bearing the names of celebrated mountains, lakes, and seas of China.

The reason why the emperor in person performs the great sacrifices of the State religion in China, is bound

up with the very conception of the empire. Since the emperor is believed to derive his right direct from Heaven, and is the one man who represents mankind in the trinity of Heaven, earth, and man, he is necessarily the only possible high priest, and he only can offer the great oblations to heaven and earth. Imperial responsibility is in theory carried to its extreme at Peking, for the emperor charges himself with fault if the people suffer from pestilence or famine, and acknowledges himself to be a disobedient son, who must atone by prayer, sacrifice, and reformation for his misdoings. If he should be ill or a minor, these services are all omitted.

Although formerly the words Tien and Ti, signifying Heaven and earth, had a special reference to a Supreme Being, the tablets of these two are now placed on an equality only with those in the great temple of ancestors representing deceased monarchs of the existing dynasty, and that of the gods of the land and grain. To all these are offered what are called "great" sacrifices. Medium sacrifices are offered to nine objects, the sun, moon, spirits of emperors and kings of former dynasties, Confucius, the ancient patrons of agriculture and silk, the gods of heaven, earth, and the cyclic year. The first six of these have separate temples at Peking. The "inferior" sacrifices are offered to the ancient patron of the healing art and the spirits of deceased statesmen, philanthropists, etc., spirits of natural phenomena, and even of flags, gates, cannon, the North Pole, etc. Thus the State worship of China is not greatly above that of many barbarous tribes.

Nothing is more remarkable, however, in the Chinese State religion, or more different from the practices of uncultivated tribes, than the complete absence of a priesthood, unless, however, the emperor may be called a priest. Women take no part in most of the ceremonies; only the worship of the goddess of silk is performed by the empress and her ladies. The emperor, when he worships Heaven, wears appropriate blue robes; in worshipping the earth, his robes are yellow, to represent clay; he wears red in worshipping the sun, and white for the moon. At the winter solstice the emperor

quits his palace the evening before the great sacrifice, drawn in his state car by an elephant, and attended by thousands of courtiers, musicians, and learned men. He is required first to go to the palace of fasting, and prepare for his duties by solitary meditation, during which he looks at a copper statue fifteen inches high, dressed like a Taoist priest, with the mouth covered by three fingers, inculcating silence, and the other hand bearing a tablet, on which is inscribed, "Fast three days." When the worship is ready to commence, all the attendants being in their appointed places, the animals are killed, and the emperor begins the solemn rites, in the case of the worship of Heaven, at midnight, being directed at every step by the learned members of the Board of Rites.

The animal sacrifices offered by the emperor must necessarily consist of animals in use for human food; they include cows, sheep, hares, deer, and pigs. **The animal sacrifices.** The animals are slaughtered on the east side of the altar, and the hair and blood are collected and buried, apparently with the idea that the sacrifice is in this way conveyed to the spirits of the earth, as the smoke and flame of the burnt offerings convey them to the spirits of heaven. The idea of the sacrifice, says Dr. Edkins, is "that of a banquet; and when a sacrifice is performed to the supreme spirit of Heaven, the honour paid is believed by the Chinese to be increased by inviting other guests. The emperors of China invite their ancestors to sit at the banquet with Shang-ti, the supreme ruler. A father is to be honoured as heaven, and a mother as earth." In no way could more perfect reverence be shown, according to the Chinese mind, than by placing a father's tablet on the altar with that of Shang-ti, so the emperor's ancestral tablets are always placed on the altar of sacrifice with that of Shang-ti. "On the upper terrace of the altar, the tablet of Shang-ti, inscribed Hwang-tien (Imperial Heaven) Shang-ti, placed, facing south, immediately in front of the kneeling emperor. The tablets of the emperor's ancestors are arranged in two rows, **The tablets of ancestors.** facing east and west; offerings are placed before each tablet. "These include various sorts of millet

and rice, boiled; beef and pork in slices, with and without condiments, in soup; salt and pickled fish, slices of hare and deer, pickled onions, bamboo shoots, chestnuts, walnuts, wheat and buckwheat cakes, all in separate dishes. Behind these are jade stones, and silk offerings to be burnt; in front are three cups of tseu, a kind of arrack. A young heifer is also in place before the altar, and behind it are the five implements of Buddhist worship (see later, on Chinese Buddhism), an urn, two candelabra, and two flower jars. Behind these are other candelabra; and at the south-west corner is a table at which the emperor reads the prayer.

The elaborate ceremonies gone through by the emperor cannot be fully detailed here. His duties include lighting incense and placing it in urns, kneeling before each of the tablets of his ancestors and kindling incense sticks, prostrating himself three times before the chief tablet, and bowing or, in fact, knocking his head nine times on the ground. If it were not done as a solemn religious ceremony, it would appear ludicrous to see how all this prostration is imitated by the emperor's attendant worshippers.

Part of the prayer at the winter ceremony is as follows: "I, your subject, by hereditary succession Son of Heaven, having received from above the gracious decree **The prayer to nourish and console the inhabitants of all to Heaven.** regions, think with sympathy of all men, earnestly desirous of their prosperity. At present, looking to the approach of the day *Sin*, and the spring ploughing, which is about to take place, I earnestly look up, hoping for merciful protection. I bring my subjects and servants with offerings of food in abundance, a reverential sacrifice to Shang-ti. Humbly I pray for thy downward glance, and may rain be granted for the production of all sorts of grain, and the success of all agricultural labours." The rest of the prayer recites the praises of the deceased emperor.

At various times during this ceremony, a band of some hundreds of musicians plays "the song of peace," the music now taking the title "universal" peace, "excel-

lent" peace, "harmonious," and "glorious" peace. Cups of wine are offered to Heaven, and afterwards wine is offered to the emperor, who partakes of it, and again bows and prostrates himself. This is followed by the ceremony of burning, when the officers burn the tablet on which the prayer is written, the incense, the silk and the viands, in the great furnace, and the offerings to the deceased emperors in special large braziers. A whole astrological system is involved in the days and hours at which the sacrifices are conducted, into which we cannot here enter; but astrology, cyclic and mystic numbers, palmistry, phrenology, and indeed all mysterious modes of obtaining knowledge of lucky days and circumstances, and of foretelling the future, are highly regarded by the Chinese, and are introduced into every-day affairs, about the cut of clothes, the day and mode of a journey, the building of a house, the choice of a grave, etc.

The imperial worship at the altar of Earth at the summer solstice is substantially similar; but instead of the offerings being burnt, there is a burying of the prayer and of the offerings of silk to the Earth, while the silk offered to the spirits of emperors is burnt. The prayer to Earth is as follows: "I, your subject, Son of Heaven by hereditary succession, dare to announce to How-too, the imperial Spirit of Earth, that the time of the summer solstice has arrived, that all living things enjoy the blessings of sustenance, and depend for it upon your efficient aid. You are placed with imperial Heaven in the sacrifices which are now presented, consisting of jade, silk, the chief animals used for food, with various viands abundantly supplied." It is only to the Spirits of Heaven and of Earth that the emperor in prayer acknowledges himself a subject. The whole idea of the service appears to be that of a banquet, to which the Spirits are invited.

The imperial Temple of Ancestors, or Great Temple, has three large halls and several smaller ones. The first hall is used for the common sacrifice to all ancestors at the end of the year. In the middle hall are offered the

sacrifices on the first day of the first month of each season. Here are placed the most important tablets, those of the deceased emperors and empresses of the present dynasty, of recent generations. In the third hall are more tablets of ancestors. The sacrifices are made in these two halls at the same time, not only four times a year, but on other great occasions or events. Other secondary halls contain tablets of relatives and loyal officers who are appointed to be guests at the sacrificial banquets. In the court on the east is a brazier in which the prayer to ancestors and the silk offered to them and the relatives are burnt; in another brazier is burnt the silk offered to meritorious officers.

The imperial
Temple of
Ancestors.

The food and silk do not include all the offerings. In accordance with the instruction of Confucius, that the dead are to be sacrificed to as if living, chests of clothing, with mats and stools, are kept in the temple, and presented with the sacrifices. One set of offerings is presented before each emperor and his wife. Here it is to be noted that "the emperor and empress can have their meals together when dead, though they may not when living;" and reasoning from this it has been suggested that the exclusion of women from the social meal is not so ancient as the time when the sacrifices were instituted.

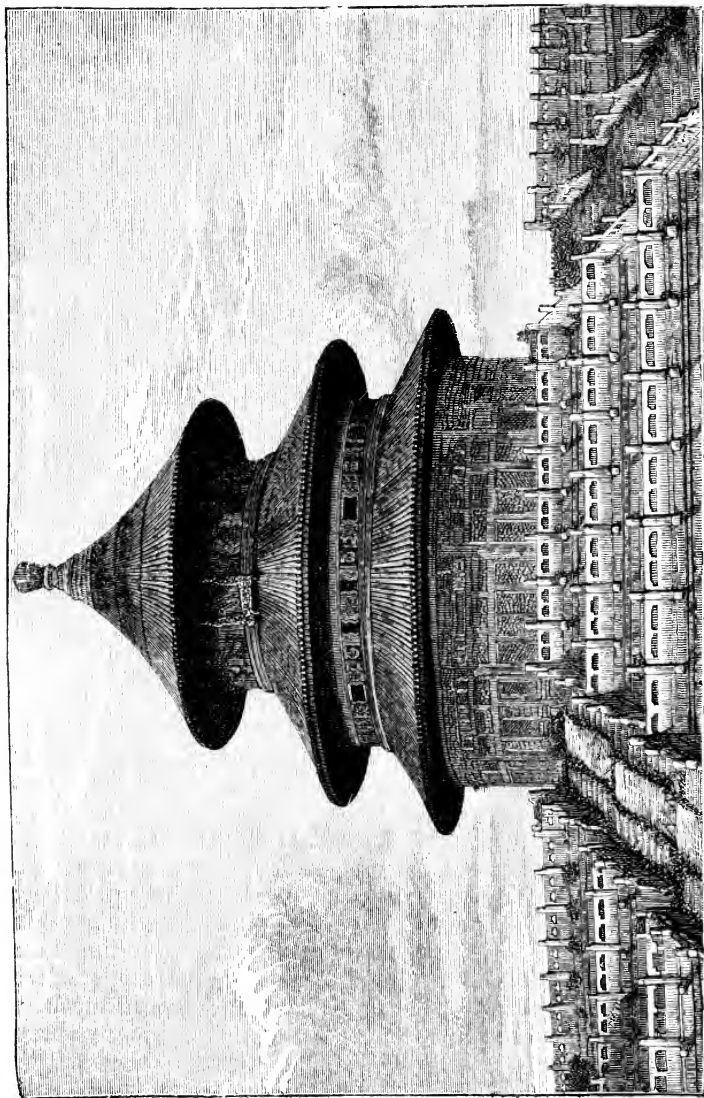
In this ceremony, the prayer, instead of being read by the emperor himself, is read by an officer upon his knees, in the emperor's name. After announcing the emperor's title and descent, and his proper name, it proceeds:—"I dare announce to my ancestor, that I have with care, on this first month of spring (summer, etc.), provided sacrificial animals, silk, wine, and various dishes, as an expression of my unforgetting thoughtfulness, and humbly beg the acceptance of the offerings." Several odes are sung, of which the following is a sample. "Ah! my imperial ancestors have been able to become guests with supreme Heaven. Their meritorious acts in war and peace are published in all regions. I, their filial descendant, have received the decree of Heaven, and my thought is to carry out the aims of those who preceded

The prayer
to ancestors.

me, thus ensuring the gift of long prosperity for thousands and tens of thousands of years." The ceremony is rather more elaborate, if anything, than the sacrifice to Heaven. The emperor has to kneel sixteen times, and to knock his forehead thirty-six times against the ground, thus showing the immense importance assigned to piety towards ancestors.

Another important part of the imperial worship consists of the sacrifices to the gods of the land and grain. The altar to the spirit of the land has two terraces, the upper of which is covered with earth of five different colours. There are tablets to the spirit or god of the land, and also one to the spirit or god of grain; two other tablets occupy positions as guests, and represent founders or chief promoters of Chinese agriculture. This worship takes place in the middle months of spring and autumn, as well as on other important occasions, when it is necessary to make announcements to these spirits. The sacrifices are essentially of the same character as those previously described.

The whole system of Chinese thought is so different from our own, that it is difficult to realise that in these ceremonies the emperor discharges the highest religious functions for almost four hundred millions of people, that he represents them more fully (in idea) than the Pope of Rome represents the members of the Roman Catholic Church, that he accuses himself of any fault which may have brought widespread calamities on the people, and that to the Chinese mind he stands as God on earth. Nor is it more easy to realise, that in close connection with every examination-hall in the empire is a temple to Confucius, together with a temple containing tablets to the national sages, both being arranged in a manner similar to that of the temples to deceased ancestors. It is very rare to find any image of Confucius; but worship is paid before the tablet, which is called, "the place of the soul." There are no prayers, however, to Confucius, the worshipper simply prostrating himself to express his reverential respect. On either side of his tablet down the hall are the tablets of seventy-two



THE TEMPLE OF HEAVEN, PEKING (Destroyed by fire, Sept. 18-19, 1889).

of his most distinguished followers, the tablets containing as usual their names and titles. On the entrance gates are inscriptions, such as the following: "The teacher and example for ten thousand generations;" "Equal with heaven and earth." Sacrifices are offered to the sage at the spring and autumn equinoxes, when oxen and sheep and other animals are killed and skinned, the bodies being then placed on tables in front of his tablet. This offering takes place at 3 a.m., in the presence of the mandarins, and afterwards the flesh is divided among the literate class in the city, and eaten by them. It is scarcely correct to say that Confucius is worshipped as a god; but the reverence paid to him differs little from any other religious ceremonial among the Chinese, although prayers are not offered to him. Children are taught to bow to Confucius when they enter school, and they do the same when they, in riper years, enter the examination-hall. Thus is justified the title of "the throneless king," which the Chinese commonly give to Confucius.

The most important temple of Confucius is that adjoining his tomb, Kiu-fu-hien, his native place, which is chiefly inhabited by his descendants. The **Temple at his native place.** principal building is of two stories, the upper verandah resting on gorgeous marble pillars twenty-two feet high, which at a distance appear as if huge dragons were coiled around them; but they are all cut out of one solid piece of marble. The tiles of the roof are of yellow porcelain. Within is a statue of Confucius eighteen feet high, in a shrine with gorgeous curtains. He is represented as tall, strong, and well-built, with a full red face, and large heavy head. His attitude is serious and contemplative, with eyes gazing upwards. On the tablet is the inscription, "The most holy prescient sage Confucius—his spirit's resting-place." The roof is crowded with tablets in honour of the sage, lauding him in most extravagant terms. There are separate, smaller and plainer temples in honour of his father and mother, his wife, his ancestors, etc. In one temple are three pictures of Confucius on marble, and a series of engravings on marble, illustrating all the principal scenes in his life,

with verbal explanations at the side. These number



CHINESE AGRICULTURAL CEREMONY.

altogether 120 slabs, built into the wall, and are extremely

interesting from their representations of ancient dress, furniture, carriages, etc.

There is a less elaborate temple to Confucius at Peking, having no statues, but containing in the court six monuments with yellow-tiled roofs, recording foreign conquests of various emperors in the last century, which were thus announced to the spirit of Confucius. The temple includes a great hall, from forty to fifty feet in height, and contains tablets to the sage and his principal disciples. The roof has many tablets to the praise of Confucius; every fresh emperor adds one. Around this temple are other buildings in which are placed tablets of many celebrated followers of Confucius.

The emperor goes in state twice a year to this temple, and honours the sage by the following invocation, after having twice knelt and six times bowed his head to the ground: "Great art thou, O perfect Sage! Thy virtue is full; thy doctrine is complete. Among mortal men there has not been thine equal. All kings honour thee. Thy statues and laws have come gloriously down. Thou art the pattern of this imperial school. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells." This is followed by the presentation of the appropriate offerings of food, wines, and silk; a mandarin then reads this prayer: "On this . . . month of this . . . year, I, the emperor, offer a sacrifice to the philosopher Kung, the ancient teacher, the perfect sage, and say, O teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past times and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations! now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I carefully offer sacrifice to thee. With thee are associated the philosopher Yen, continuator of thee; the philosopher Tsang, exhibitor of thy fundamental principles; the philosopher Tsze-tsze, transmitter of thee; and the philosopher Mang (Mencius), second to thee. Mayest thou enjoy the offerings!" (Legge.)

Adjoining the temple of Confucius is the Great Hall of the Classics, built by the emperor Kien-lung, a lofty building with long cloisters, containing the complete text of the classics, engraved on about 200 large stones. The hall is a very elaborate structure, in which the emperor enthrones himself once in his reign, at a solemn assembly of all the scholars of the capital, and listens to the reading of a classical essay, nominally composed by himself.

Here we may quote the sixteen maxims of the emperor Kang-hi, about the end of the seventeenth century, which sum up the principles of Confucianism as promulgated among the common people. These are: "1. Esteem most highly filial piety and brotherly submission, in order to give due prominence to the social relations. 2. Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity. 3. Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations. 4. Recognise the importance of husbandry and the culture of the mulberry-tree, in order to ensure a sufficiency of clothing and food. 5. Show that you prize moderation and economy, in order to prevent the lavish waste of your means. 6. Make much of the colleges and seminaries, in order to make correct the practice of the scholars. 7. Discountenance and banish strange doctrines, in order to exalt the correct doctrine. 8. Describe and explain the laws, in order to warn the ignorant and obstinate. 9. Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good. 10. Labour diligently at your proper callings, in order to give settlement to the aims of the people. 11. Instruct sons and younger brothers, in order to prevent them from doing what is wrong. 12. Put a stop to false accusations, in order to protect the honest and the good. 13. Warn against sheltering deserters, in order to avoid being involved in their punishments. 14. Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quota. 15. Continue in hundreds and tithings, in order to put an end to thefts and robbery. 16. Study to remove resentments

and angry feelings, in order to show the importance due to person and life."

The ancestral tablets vary in form and make in different parts of the country. In that we figure (p. 209), as used in the neighbourhood of Fuchow, it is made of three blocks of wood, one forming the pedestal, the second the back and upper part, and the third the front. In the centre of the latter we see in Chinese characters the name of the reigning dynasty, the title, ancestral, and given name of the person commemorated by the tablet. The name of the son or other person who has erected it is added in smaller characters on the left. If the tablet is erected by a son in memory of his mother, the ancestral name of her father as well as that of her husband is put on the tablet. On the front of the pedestal is seen the image of some fabulous animal, said to appear only when sages live; while the upper part of the tablet has the head of the Chinese dragon. The whole tablet varies from nine to eighteen inches in height, and from two to four inches in width; and the engraved and lettered portions are usually covered with gold leaf. The tablets for the father and mother are alike, the chief difference being in the inscription. As long as a family lives together, they worship the tablet erected by the eldest son; when it breaks up, each of the younger sons may erect a different tablet, commemorating all the ancestors of the family; then, when each younger son dies, his eldest son may erect tablets of the other kind to his father and mother and so the series goes on. After the third or fifth generations they usually cease to be worshipped.

As another side of Chinese religious superstition, we will describe the chief of the five sacred mountains in China, Tai-shan, in the interior of Shan-tung. It is termed on a map, "equal to heaven in merit, and lord of this world." It is believed to determine births, deaths, misfortune and happiness, honour and dishonour. It has many peaks, and is said to be, of all places under heaven, the most worthy of being visited. At the top of the hill the principal temple contains an image of the "Old Mother," who is held in

great veneration, being especially prayed to by sick and unfortunate persons, childless women, etc. The main building is closed all the year round, with merely a hole in the door, through which pilgrims cast money and other offerings. Once a year a great procession marches to this temple, and some official appointed by the emperor opens the building and takes all the contents. Near this is a temple to the god of the Tai-shan mountains, who is termed equal to the Almighty God. Another temple on the highest peak is sacred to the Taoist deity



ANCESTRAL TABLET OF ONE PERSON.

who is active governor of all, under their Trinity. Other temples are erected to Confucius, the god of spring, heaven and earth, and many others belonging to the Taoist system. One is to the star Wun-chang, the patron of literature, another to Kwan-ti, the god of war, another to the spirits of women who commit suicide after the death of their husbands. The spirits or gods of fire, of riches, of agriculture, of roads, of land, and grain are all honoured with temples. Mr. Williamson says of the entire sacred city, "A plan of the hill and city gives a very poor idea of the beauty of the place. If the reader, however, causes his imagination to fill the city with streets and shops; the causeway up the hill to the top with rows of beautiful trees on each side; the hills with trees, brushwood, verdure, and rocks piled rugged and threatening, with waterfalls here and there; temples of gaudy colours, and strings of pilgrims, old and young, men and women, marching up in Indian file, with richer men among them, in mountain chairs; small companies sipping tea at the several arches, beggars lying on the road like bundles of living rags, or animated sores, with beggar children following each company of pilgrims, he will have some idea of the bewildering variety of the scene."

Notwithstanding the immense amount and intensity of superstition and blind conservatism in China, there are **Signs of progress.** some signs of progress even within the Confucian ranks. Before the rule of the present dynasty, there was in vogue a strong spirit of denial of the personality of Shang-ti, the supreme ruler, who was asserted to be nothing but a "principle" underlying all existence. It was a vague pantheism. Nowadays there is a distinct return to belief in a personal ruler, and it is asked, "Can a principle become angry? Can a principle be said to approve the actions of men, and be pleased with the offerings of men? Yet these acts are ascribed to Shang-ti in the classical books. Shang-ti, therefore, cannot be a principle, but must be a personal being." Many educated Chinese claim, in answer to Christian missionaries, that they too worship God, who is present

in all nature, and that all their study of science is honouring God."

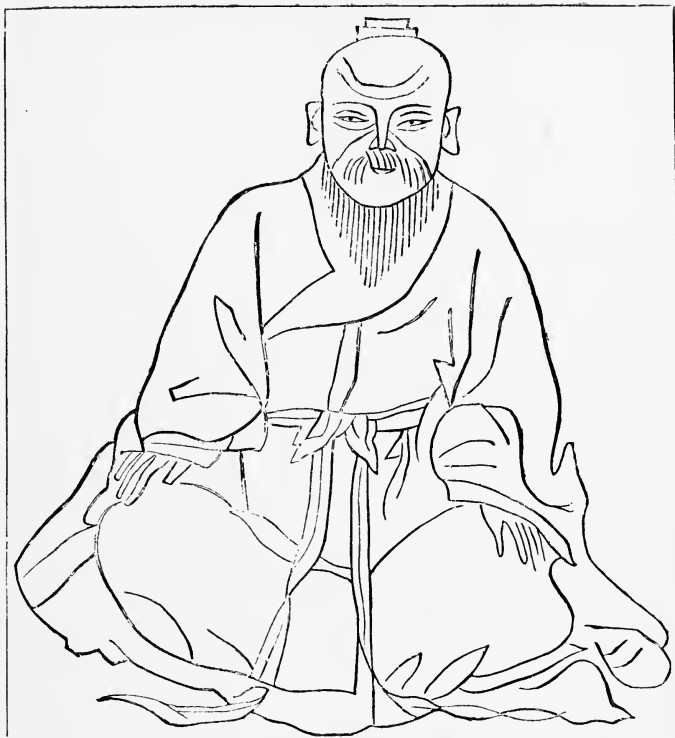
What has been the result on the Chinese of the Confucian morality? asks Dr. Edkins. He replies, that "It has not made them a moral people. Many of the social virtues are extensively practised among them; but they exhibit to the observer a lamentable want of moral strength. Commercial integrity and speaking the truth are far less common among them than in Christian countries." It is but fair to add that other competent observers credit the Chinese with quite as much commercial integrity as Europeans, if not more. As to a future life, it is scarcely within the scope of Confucianism, though this encourages so much reverence and prayer to ancestral spirits. Confucius, as we have seen, did not care to discuss supernatural appearances or spirits; and it is difficult to say that Confucius believed anything definite on the subject; the beliefs of Taoists or Buddhists are far more extensive and definite. No doubt the continued existence of the souls of the departed is believed, but their happiness is mainly dependent upon the honour paid to them by the living. Dr. Edkins says, that according to the strict Confucian doctrine, there is no heaven in the Western sense. "The soul, if it does not return to its elements and become for ever dissipated, exists in a widowed and lonely state, hopeless and helpless. The time of its enjoyment as a conscious individual agent has passed. It is only during the period of union with the body that it can be called happy, except in receiving the approval and reverence of posterity."

People who have not visited and studied China have little conception of the strength of the obstacles to religious change there. In fact, the whole power of the State is combined with religion to maintain the divine authority and representative character of the emperor. This has been impressed on Chinese minds for thousands of years, and is about as deep-seated in them as the feeling "I must eat" is in the body. Ignorance and contempt of foreign ideas, deep-

seated as those of the Chinese, can be overcome sooner than this prejudice and prepossession in favour of their emperor, which in its turn supports the sacrifices and beliefs of the State religion. It might be imagined that filial reverence and ancestor worship, a "respect for the dead indicative of noble feelings," were favourable to enlightenment; but it is a most powerful support to early betrothals and polygamy, for the Chinaman cannot bear the possibility of having no descendants to provide the sacrifices for him in his turn. The power which this regard for ancestors and for every ancient custom exercises is enormous in preventing change. Though change does come, as seen in the progress of Buddhism and Mohammedanism, such tendency to change as there is by no means favours the adoption of European ideas.

[J. Edkins, "Religion in China"; S. Wells Williams, "The Middle Kingdom"; A. Williamson "Journeys in North China."]





LAO-TZE.

CHAPTER IX.

Lao-tze.

Life of Lao-tze—Antagonism to Confucius—Interviews with Confucius—Lao-tze's dislike of professions—The Tao-te-king—The mystery of existence—The relativity of things—The sublime Tao or Way—What may be done—Characters of Tao—The conduct of the good man—Self-depreciation, humility, reality, frugality—Imaginary interpretations—Originality of Lao-tze.

CONFUCIUS sought to rectify evils by rectifying names; but there was already a living philosopher, whom he visited, who had elaborated a very different mode of mending the world. Lao-

Life of
Lao-tze.

tze ("the Venerable Philosopher"), the accredited founder of Taoism, is most authentically known to us by the narratives of the Confucian school, probably compiled in the third century A.D. from old records, and from the brief history of Lao-tze in the historical records of Sze-ma Chien dating from about B.C. 100. We need not relate the mythical accounts given of him, which are full of marvels; but he appears to have been born in the State of Chu, in the present province of Ho-nan, about 604 B.C. He became one of the royal recorders at the court of Chow, having charge of the royal library. Thus there can be little doubt of his having had great historical knowledge. At least one interview took place between Confucius and Lao-tze, to which we have already referred. Chien's brief account says: "Lao-tze cultivated the Tao and virtue, his chief aim in his studies being how to keep himself concealed and unknown. He resided at the capital of Chow; but after a long time, seeing the decay of the dynasty, he left it, and went away to the gate leading from the royal domain into the regions beyond. Yin Hsi, the warden of the gate, said to him: 'You are about to withdraw yourself out of sight; I pray you to compose for me a book before you go.' On this Lao-tze made a writing, setting forth his views on the Tao and virtue, in two sections, containing more than 5000 characters. He then went away, and it is not known where he died." Chien further relates that Lao-tze was a superior man, who liked to keep in obscurity, and concludes his narrative with the following statement:—"Those who **Antagonism to Confucius** attach themselves to the doctrine of Lao-tze condemn that of the literati (the followers of Confucius), and the literati on their part condemn Lao-tze; thus verifying the saying, 'Parties whose principles are different cannot take counsel together.' Lao-tze taught that transformation follows, as a matter of course, the doing nothing to bring it about, and rectification ensues in the same way from being pure and still."

The most interesting records about Lao-tze, apart from his book, are those connected with Confucius. It is difficult to come to a conclusion as to their authenticity,

but they at any rate preserve for us very early beliefs as to the antagonism between their principles and modes of thought. Even the flow of language of Confucius was distasteful to Lao-tze, who told him in plain terms: "If it be known that he who talks errs by excess in arguing, and that he who hears is confused by too much talk, the Way can never be forgotten." According to this expression, the Way consists neither in excess of arguing nor in too much talk. Confucius was very unsuccessful in interesting Lao-tze in his views about the ancients; the Old Philosopher retorted upon his junior in this wise: "The men of whom you speak are dead, and their bones are mouldered into dust; only their words remain. Moreover, when the superior man gets his opportunity, he mounts aloft and takes office; and if he does not get his opportunity, he goes through life like a wisp of straw rolling over sand. I have heard that a good merchant, who has his treasure-house well stored, appears devoid of resources, and that the superior man of perfect excellence has an outward semblance of stupidity. Put away, sir, your haughty airs and many desires, your insinuating habit and extravagant will; these are all unprofitable to you. This is all I have to say to you." It is evident, if this be authentic, that there was little sympathy between the two. Lao-tze disliked Confucius as a formal and conventional teacher, extravagantly conservative; the latter regarded Lao-tze as a dragon soaring into the clouds, far beyond his practical mind. When Lao-tze beheld Confucius studying the Book of Changes, which, according to him, treated of humanity and justice, he replied: "The justice and humanity of the day are no more than empty names; they only serve as a mask to cruelty, and trouble the hearts of men; disorder was never more rife than at present. The pigeon does not bathe all day to make itself white; nor does the crow paint itself each morning to make itself black. . . . So, sir, if you cultivate the Way, if you throw yourself towards it with all your soul, you will arrive at it. To what good is humanity and justice? . . . Master, you only trouble man's nature."

Interviews
with
Confucius.

Here we see again how fundamentally Lao-tze is contrasted with Confucius. He despised the latter's rectification of names—practising humanity and calling it humanity, practising reverence towards parents and calling it filial piety, etc. To profess a thing, in Lao-tze's mind, was to lack it. The generous man needs not to profess generosity, nor the loyal man loyalty. If these virtues really exist, they need not be named or professed; the profession of them signifies their absence. Try as he would, Confucius could not fathom the Way which Lao-tze desired to set before him; but it was evidently a mystery not easy for him to understand. "If," said Lao-tze, "the Way could be offered to men, there is no one who would not wish to present it to his parents; if it could be transmitted to men, there is no one who would not wish to transmit it to his children. Why then are you not able to acquire it? This is the reason; you are incapable of giving it an asylum at the bottom of your heart." Confucius brought forward his literary labours and compositions, but Lao-tze objected: "That with which you occupy yourself results only in obsolete examples, and all you do is to walk in the footprints of the past, without producing anything new." We do not gather a very pleasant view of Lao-tze's amiability from these narratives; they may perhaps be more readily accounted for when we consider that Confucius was fifty years younger than the Old Philosopher, who was not disinclined to use the privileges always accorded to age in China.

Lao-tze's single book, the *Tao-te-king*, is brief and exceedingly condensed, containing a few more than five thousand characters. It begins thus:—

"The Way (Tao) that can be spoken is not the Eternal
Way.

The
Tao-te-king. The Name that can be named is not the Eternal Name.
Nameless, the Way is the Source of Heaven and Earth;
Named, it is the Mother of all beings.
He that is free from selfish desires shall behold it in the spirit;
He that is possessed by passions, in the outward form alone,
And those two are one in substance, though differing in name;
Depth, and the depth of depths, the entrance to all spiritual life."

Thus did Lao-tze seek to penetrate the mystery of creation and existence; with one straight flight reaching as far as man can know,—if indeed any such speculation can be termed knowledge,—and realising the difference between those who penetrate behind the veil of physical nature, and those who are dominated by physical nature. By these few sentences Lao-tze shows himself to be indeed a master philosopher, though struggling to express a conception which he could hardly define, and which by the nature of the case transcended his powers; struggling, moreover, to speak in a language which possessed little pliancy for such a purpose.

Lao-tze realised the relativity of things; that good implied its contrast, evil; beauty, ugliness. The sage, he said, would confine himself to what is without effort, acting without presuming on the result, completing his work, but assuming no position for himself. A singular view of his is, that not exalting worth keeps people from rivalry, as not prizing things hard to procure keeps them from theft. His plan of government consists in keeping the people from the knowledge and desire of evil, and in making those that have the knowledge not dare to act.

The sublime Way, or Tao, which the philosopher imagines, even appears to him to have been before Shang-ti (the Supreme Being). Heaven and earth last long, he says, though not aiming at life; so the sage puts himself last and yet is first, abandons himself and yet is preserved. Is not this, he asks, through his having no selfishness? Pursuing this idea of self-abnegation, Lao-tze says: "When a work of merit is done and reputation is coming, to get out of the way is the Way of Heaven."

In Section Ten, "What may be done," the old philosopher rises to an elevation immeasurably beyond Confucius. "By undivided attention to the passion-nature, and increasing tenderness, it is possible to be a little child. By putting away impurity from the hidden eye of the heart, it is possible to be without spot. By loving the people, and so governing the nation, it is

possible to be unknown. One may be bright and transparent on all sides, and yet be unknown. To produce and to nourish, to produce and to have not, to act and expect not, to enlarge and cut not off—this is called sublime virtue." (C.)

Again, he says that virtue in its grandest aspect is simply following the Way (Tao), which indeed is a thing **Characters of Tao.** impalpable, yet containing forms and ideas; it is immaterial, unchangeable, all-pervading, giving life to all, supporting all, and lording it over none. It is ever inactive, yet leaves nothing undone. Without striving, it conquers; without speaking, it answers; without calling, men come to it of themselves. The net of heaven has very wide meshes, yet misses nothing.

The word Tao, however, signifies more than the Way. As Professor Douglas puts it, it is the Way and the way-goer; it is an eternal road along which all beings and things walk. No Being made it, for it is Being itself; it is everything and nothing, and the cause and effect of all. All things originate from it, conform to it, and at last return to it. Thus Tao stands for the Absolute Deity, and all the phenomena produced by Him, and also for the good man's nature and principles.

The conduct of the good man constitutes the subject of many sections of the Tao-te-king; and the remainder of it consists of Lao-tze's political system. **The conduct of the good man.** Nothing is more prominent than his opposition to self-display. "He who is self-displaying does not shine. He who is self-approving is not held in esteem. He who is self-promising has no merit. He who is self-exalting does not stand high." In fact, it is not possible **Self-depreciation.** to go beyond Lao-tze in self-depreciation. In one place he says: "In mind how like I am to the fool. I am all in a maze. The common people are brightly intelligent; I alone seem to be in the dark. I am tossed as the ocean; I roll as if never to stop. All other men have something that they can do; I alone am good for nothing, and despicable. I alone differ from other people, but I glory in my nursing mother (Tao)." Again he says, that any one wishing to reform the world

will never have done. "The spiritual vessels of the world must not be made. He that makes mars. He that grasps loses. While one goes ahead, another will lag behind. While one blows hot, another will blow cold. Therefore the wise man simply puts away all excess and gaiety and grandeur. . . . He who conquers others is strong. He who conquers himself is mighty. He who



TAOIST PRIEST, TALI.

knows when he has enough is rich. *He who dies, but perishes not, enjoys longevity.*"

Again, he says: "True goodness and humanity are good, because they make no account of mere doing. The great man abides by the solid, and never rests in what is flimsy." Three things he held precious, compassion, frugality, and humility.

**Humility,
reality,
kindness.**

The good should be treated with goodness, and also the not-good. Virtue is good, absolutely. The faithful should be met with faith, and also the not-faithful. Virtue is faithful, absolutely. The sage thinks of all the people as his children. He takes care of his own part of the contract, and exacts nothing of others. He who knows his true life shall fear no wild beast, nor needs he armour in the armed host. He has no mortal part. The saint hoards not; the more he does for others, the more he has of his own. The more he gives to others, the more he is increased. "This is the Way of Heaven, which benefits and does not injure. This is the Way of the sage, who acts but does not strive." So ends this small but remarkable book.

We cannot go into the political teachings of Lao-tze, which are based upon his moral system. The government should be conducted by the best people, who should rule through humility and service, repressing selfishness. Reality, rather than over-regulation, should be aimed at. Nor can we discuss the fanciful views of Roman Catholic missionaries, who have imagined that they found many **imaginary in-terpretations.** things about the Trinity in Lao-tze's mystic utterances. Some have even believed that the following passages contained the characters of the Hebrew name for God (Jehovah or Jahveh). "That which is as though it were visible, and yet cannot be seen, is called *Khi* (to be read *I*), that which is visible and yet speaks not to the ears is called *Hi*, that which is as though it were within one's reach, and yet cannot be touched, is called *Wei*." However, we cannot but place Lao-tze ahead of all the sages of the Oriental world whose outline is clearly seen by us. Even Buddha cannot be held to **originality of Lao-tze.** surpass him in range and originality of thought, although he went beyond him in practicality of ideas. The man who, six centuries before Christ, invented or endorsed the view that, "He who bears the reproach of his country shall be called the Lord of the land, and he who bears the calamities of his country shall be called King of the world," well deserves to be held in perpetual remembrance. In teaching that good-

ness was to be manifested equally to the good and the evil, faithfulness to the faithful and the unfaithful, he rose beyond every teacher of the East except the Founder of Christianity.

Lao-tze was not the founder of a religion, yet his name is identified with one, and he is regarded as the founder of modern Taoism. This, however, is so different from anything that he imagined or originated, that it must be dealt with in a separate chapter.

[Chalmers, "The Speculations of 'The Old Philosopher,' Lau-tsze" (C.). Doolittle, "Social Life of the Chinese." Douglas's "Confucianism and Taoism." Legge, "The Religions of China." In "Chuang Tzu," 1889, Mr. H. A. Giles attacks the Tao-te-king, saying, that while it undoubtedly contains many of Lao-tze's sayings, it contains much that he never said and never could have said, belonging rather to the period when the pure Tao began to be corrupted by alchemistic research and gropings after the elixir of life.]





THE THREE PURE ONES (see p. 233).

CHAPTER X.

Development and Present Condition of Taoism.

Development of Taoism—Lieh-tze's teaching—Chwang-tze—Desire of longevity favoured magic—The Chin-jin—Temple to Lao-tze—Ups and downs of Taoism—The use of charms—Asceticism—Public worship—Reported reappearances of Lao-tze—Walking through fire—Sects of Taoists—The Book of Blessings—Book of Actions and Retributions—Great number of Taoist deities—The Three Pure Ones—Yuh-hwang Shang-ti—Wan-chang—Deified powers of nature and deified men—A Taoist temple—Several trinities—Kwan-ti, the god of war—Purgatory and remission—Horrible punishments—Dread of evil spirits—The feng-shui—Selection of graves and sites.

LAO-TZE'S life, retiring and inconspicuous, left no such mark on the Chinese character as that of Confucius, public and ever seeking to regulate the outward life. His thoughts were as alien to the average Chinese mind as those of Confucius were in accord with it. While Confucius satisfied every one who was proud of his country and its ancient kings, Lao-tze was only welcomed by those who were discontented with the whole state of society. How then has Taoism become a great system or congeries of beliefs and practices, constituting a more widely prevalent religion than even Confucianism? The answer is, that it gradually, in developing, adapted itself to popular beliefs and

created new superstitions. Already, in the fifth century B.C., Lieh-tze, a follower of Lao-tze, is found introducing magical marvels and preaching a philosophy, not of self-depreciation, humility, and frugality, but one of selfish enjoyment and absence of anxiety. Since death was close at hand, he would enjoy to-day, leaving to-morrow to take care of itself. He describes imaginary states of happiness seen in dreams, where life was satisfactory because desires were kept within bounds, and the people cared for nothing and feared nothing. To this he added particulars of the fairy-tale type, depicting people walking in water without being drowned, surrounded by fire and not burnt, cut without being hurt, etc. Thus he fostered belief in magical possibilities. Thus he travestied Lao-tze's teaching about the possible union of mankind with the spirit pervading the universe, and so becoming superior to the laws of nature. He tells many wondrous tales of magic and conjuring—of a man who after three months' deep thought was able to change the seasons and produce ice in summer and thunder in winter, etc. He further advances a scheme of creation by spirits or gods, whom he named "The great Change," "The great Beginning," "The great First," and "The great Pure." So much, however, was Lieh-tze's teaching adapted to the popular ignorance, that it was readily swallowed; and its countenance of sensual and selfish enjoyment made it the more acceptable.

Chwang-tze, a little later, contemporary with Mencius, adhered more closely to Lao-tze, and was strongly antagonistic to the Confucians. He preached the vanity of human effort, disliking efforts and struggles to become benevolent and righteous, as well as ceaseless attempts to observe the rules of propriety. He believed that Tao and virtue were being destroyed by the very endeavours to establish benevolence and righteousness by works. Scholars and sages, as well as mean men, were greedy after some object; and Chwang-tze did not consider that the difference in their objects entitled the former to praise. All were outraging nature. Chwang-tze went further, and doubted the reality of

personal existence; everything was a series of phantasms. He cared to live, but was indifferent to death; for, he said, "I will have heaven and earth for my sarcophagus, the sun and moon shall be the insignia when I lie in state, and all creation shall be the mourners at my funeral." He did not object to his body being exposed to the birds. "What matters it? Above are the birds of the air; below are the worms and ants. If you rob one to feed the other, what injustice is there done?" It is readily seen that Chwang-tze had no teaching which could elevate. Thus the loftier parts of Lao-tze's teaching found little favour, especially its features of humility and self-depreciation; while magic and charms gradually assumed prominence. Everybody wanted to live as long as possible, and already in Chwang-ti's time charms to confer this boon were loudly vaunted; and the king himself exempted the Taoist books from the general destruction of literature which he endeavoured to bring about. Such a believer was likely, as he did, to favour professors of magical arts, who promised him riches and long life, and to spend vast sums in expeditions in search of various wonders. These professors called themselves the Chin-jin, or true men, and gave themselves credit for being able to achieve all sorts of impossibilities. Their death put an end to their prophecies; but their allies always gave out that they had disappeared into an unknown paradise. These professors made themselves more and more essential to the Chinese emperors of several dynasties, and in fact constituted themselves a priesthood; and emperors and priests devoted themselves to a search for the elixir of life and the philosopher's stone, leaving on one side all the lofty teachings of Lao-tze.

But about the time of the Christian era these magicians were played out, and both Confucianism and the teaching of Lao-tze revived. During the reign of the Emperor Hwan (A.D. 147-168) imperial sacrifices were first offered in the temple dedicated to Lao-tze at Ku-hien, his supposed birth-place. Buddhism was now rapidly advancing in favour, and began to influence

Desire of
longevity
favoured
magic.

The Chin-jin.

Temple to
Lao-tze.

Taoism, so that legends of Lao-tze appeared, bearing a great resemblance to those about Buddha. For a long time after Hwan's reign Taoism languished; and in the fourth century all religious orders were abolished, including the Taoist magicians and doctors. But in the fifth century a Taoist became the emperor Tai-wu-ti's adviser, and persuaded his master to avow his adhesion to Taoism by accepting a magical charm, signifying that by practising benevolence, love, rest, and self-rectification, he had won long life and become incorporated with Tao. This charm consisted of a white book, containing 5,000 characters giving the names of the officers of heaven, and various incantations for deceiving demons.

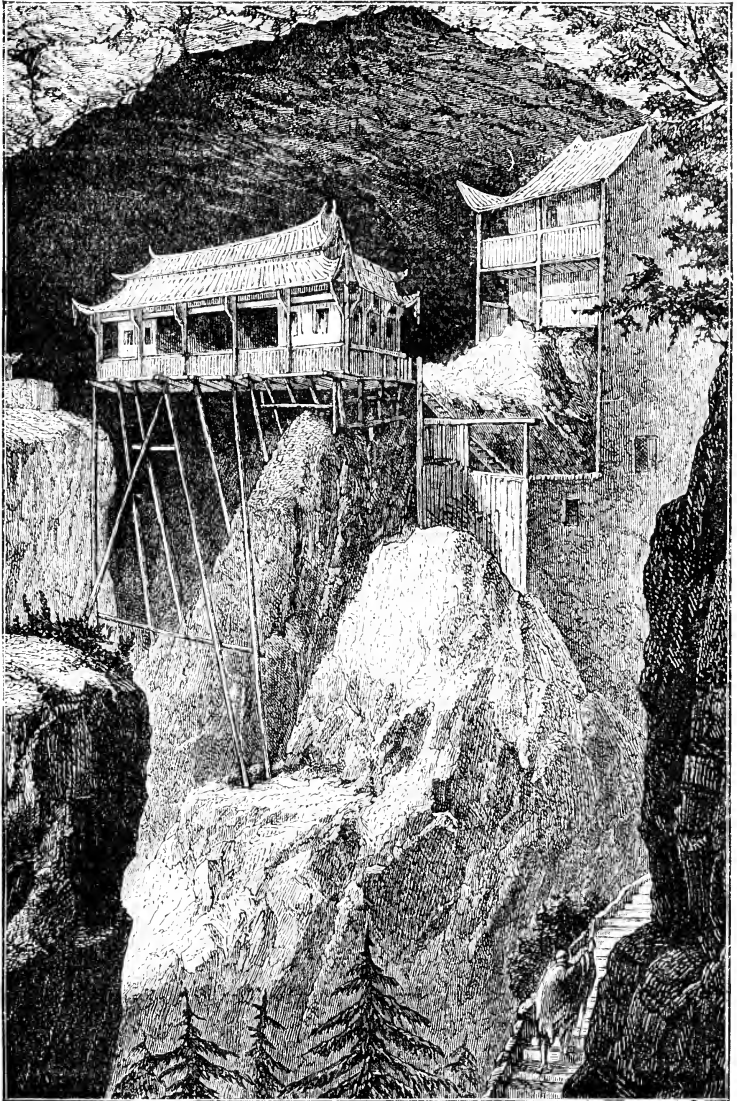
Ups and
downs of
Taoism.

Ko-hung, a Taoist doctor in the fourth century, thus described the use of charms. "All mountains," he said, "are inhabited by evil spirits. If the traveller has no protection, he will fall into some calamity. . . . Mountains should not be traversed during the winter; the third month is the best, and then a lucky day should be chosen for setting out. Fasting and purification for several days beforehand are necessary, and a suitable charm should be worn on the person. Sometimes a mirror is needed; for living things, when they grow old, can all, by means of their pure part, assume the human form. In such cases their true forms can be infallibly detected by means of a mirror, which should be nine inches in diameter, and suspended from the neck behind. These deceiving elves do not dare to approach it; or if one should approach, bent on mischief to the wayfarer, a glance in the mirror at the reflected image of the monster will reveal its true form."

The use of
charms.

The influence of Buddhism led the Taoists to adopt a kind of asceticism, not with the object of gaining absorption in Tao, but in order to gain length of years. Sitting still and cross-legged in an upright position, the devotee was supposed to diminish the expenditure of vital energy, to repress the passions, and so ward off death. No doubt many ascetics attained a great age, and thus increased the vogue of the system.

Asceticism.



TEMPLE IN MOUNTAINS OF FOKIEN.

Next Taoism became developed in the direction of public worship, and temples and monasteries were built in the fifth century for the Taoists, resembling so closely those of the Buddhists as to lead to frequent quarrels between them. The Buddhists, as originally foreign immigrants into China, were pointed at for expulsion by the Taoists, whom the former in turn called jugglers. The Emperor Woo, after his ascent to the throne (A.D. 566) held a great assembly of priests and learned men to discuss the three contending religious systems, and finally gave his decision in favour of Confucianism, placing Taoism after it, and Buddhism last; a little later he abolished the two latter. Soon another change was brought about by the Emperor Tsing (A.D. 580) who again recognised them, and commanded that in every temple where there were statues of Buddha and Lao-tze (termed "the honoured one of heaven") they should be placed in positions of equal honour. We cannot follow the varied fortunes of Taoism and the other religions during succeeding ages, now one gaining ascendancy, now another. More than once Lao-tze was reported to have appeared again on earth, leading to his being dignified with the title of Great Sage Ancestor, and the distribution of his Tao-te-king throughout the empire. At one period the Taoist priests or doctors married, and engaged in ordinary occupations; at another they were forbidden to marry, and the Buddhists were compelled to accept some of them as rulers of their religion. The Manchus again put down the Buddhists, while the Mongols of Jenghiz Khan found in them apt representatives of their own sorcerers and soothsayers. In the time of Kublai Khan they held great festivals to the "High Emperor of the Sombre Heavens," and walked through a great fire barefoot, preceded by their priests, bearing images of their gods in their arms. Notwithstanding the severe burns they always received, they constantly asserted, that if they possessed a sincere mind they would not be hurt by the fire. Later emperors now favoured, now tabooed the influential religion of the Taoists, who kept their hold on

the people. The Manchu emperors of the seventeenth and eighteenth centuries promulgated penal decrees against them. Their sects had grown so numerous and interfered so much with common life, that the emperor Chang-hi commanded that all members of the Do-nothing, the White Lily, the Incense-burners, the Hung, the Origin of Chaos, the Origin of the Dragon, and the Great Vehicle sects should be treated as criminals. But superstition dies hard, and at the present day Taoism is more firmly seated in China than ever.

Before describing the present state and practices of

The Book of Taoism, we must Blessings. give some account of two books which, much more than the *Tao-te-king*, are the literary guides of the Taoists, namely, the *Kan-yingpeen*, or "Book of Actions and their Retributions," otherwise translated "Book of Rewards and Punishments," and the *Yin-chi-wan*, or Book of Secret Blessings. The latter is probably ancient, and is supposed to have been written by the god *Wan-chang Te-cheun*; but it has no reference to the special doctrines of the



CHARM TO WARD OFF EVIL SPIRITS
FROM A BRIDE.

Taoists. It exclusively relates to moral questions, and being very short, containing only 541 words, it is widely distributed, and is given away freely by well-disposed persons. With comments and pictures, some editions form a considerable volume. Many of its precepts are of a high quality, thus: "Use not thy riches to oppress the poor. Invite to virtue by practising it in body and soul. Hide the faults of others and make known their virtues. Let not thy tongue say what thy heart denies.

Give to posterity the instruction that will reform mankind. Surrender thy riches for the good of the human race. In action be conformed to Heavenly Reason; in speech, to the moral sense of humanity. Examine thy conscience in the solitude of thy bed." Its general principle is the necessity of purifying the heart. Straightforwardness, compassion, fidelity to friends and masters, filial conduct to friends, are among the virtues inculcated. The hungry are to be fed, the naked clothed, and the dead buried. The poor and unfortunate must be kindly treated, the aged honoured, the sick and thirsty succoured, the good loved. A neighbour's faults are to be hidden, and only their good deeds published. Just weights and measures only are to be used, and the people are not to be overtaxed. Animals are to be protected, even insects in the forests. Travellers are to be guided and helped; stones and *débris* are to be removed from the roadway, and foot-paths and bridges repaired. We can scarcely credit such a book with other than a good influence; yet, in spite of it, the lives of the Chinese contradict many of its precepts, as those of Christian peoples discredit the teachings of the New Testament.

The Book of Actions and Retributions is still more widely read, and has been called the Bible of the Taoists. It consists mainly of some two hundred precepts as to good and bad conduct, ascribed without grounds to Lao-tze himself, but probably not dating more than a few centuries back. It is



KU-SING, A GOD OF LITERATURE.

The Book of
Actions and
Retributions.

in such a form that Chinese of all religions can accept its precepts, though they may not believe in the connecting framework. It begins by asserting that there are no special doors for calamity and blessing, which come as men call them; meaning, that our bad and good fortunes are not determined in advance, but come in accordance with our conduct. Recompenses follow good and evil actions as the shadow follows the substance. It is then stated that spirits exist in heaven and earth which search out the faults of men, and shorten their lives by periods of a hundred days, according to the gravity of their offences. This curtailment of life is attended by numerous calamities, punishments, and misfortunes. Many of these spirits are named, some dwelling in the bodies of men, one being the spirit of the hearth in each household. These go on stated days to the palace of Heaven, to report on men's conduct.

This preliminary is followed by a considerable number of positive moral precepts, in the main like those of the Book of Secret Blessings. Of the man who keeps them, it is said that all men respect him and Heaven protects him, the spirits defend him, and demons flee from him. Whatsoever he does shall prosper, and he may hope to become an Immortal. If he desires to be an Immortal of heaven, he must do 1,300 good works; but 300 will suffice to make him an immortal of earth. Next follow more than two hundred prohibitions of conduct characteristic of the bad man, many being those of universal morality, others specially characteristic of the Chinese, such as, "Do not introduce vexatious reforms into the administration of the empire; do not shoot at birds nor hunt animals; do not drive insects from their holes, nor frighten roosting birds; do not bury the effigy of a man to charm away his life; do not listen to what your wife and concubines say; do not kill and cook domestic animals, except in accordance with the rites; do not abuse the spirits; do not leap over a well or a hearth, thus insulting the gods; do not pass either over food or over men; do not kill your children, either before or after birth." Several refer to ordinary Chinese practices. "Do

not sing and dance on the last day of the month or year ; do not weep or spit towards the north, where resides the prince of the stars of the north ; do not rise in the night naked, a crime against the gods, who walk abroad at night ; ” and so on.

Towards the end of the book we find the statement, that when a man takes unjustly the riches of others, the spirits calculate the number of his wives and children, and make them die one by one as a retribution, or cause



MA-CHU, GODDESS OF SAILORS, AND HER TWO ASSISTANTS.

him to suffer disasters by fire, flood, thieves, sickness, or slander. Finally, the treatise ends with the following sentence : “ When one’s mind is directed to good, though the good be not yet done, the good spirits follow him ; and when one’s mind is directed to evil, though the evil be not yet done, the evil spirits follow him. If he has done the wicked thing, and afterwards alters his way and repents, not doing anything wicked, but endeavouring to do everything good, after a time he will obtain good

fortune and prosperity: this is changing calamity into blessing."

"The words, looks, and deeds of the good man are all good. If all these are seen to be so every day, after three years Heaven will surely send down blessing on him. The words, looks, and deeds of the bad man are all evil. Should you not exert yourself to do what is good?"

But modern Taoism is largely a religion of gods and



KWAN-TI, GOD OF WAR.



GOD OF THIEVES.

spirits and demons. Originally it had no special objects of worship, though Shang-ti the supreme God, and various nature and ancestral spirits, were believed in. The great development of Taoist ideas about deities is generally believed to have been due to the advent of Buddhism. In imitation of the honour paid to Buddha, Lao-tze was deified, and represented as the third member of a divine trinity; or the trinity is

Great number
of Taoist
deities.

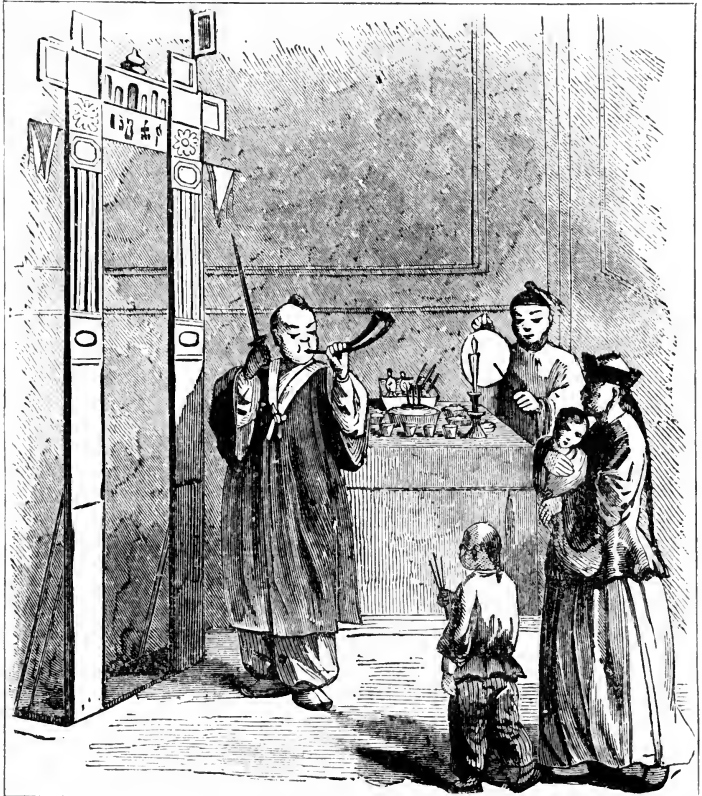
represented as the same person in different incarnations. The trinity is known as San-tsing, the Three Pure Ones, the images of which are always to be seen in Taoist temples. The Three
Pure Ones.

According to Edkins, the highest god of the Taoists of the present day, Yuh-hwang Shang-ti, dwells in the heavens, being their creator and sustainer, and the source of all truth; he is immaterial and spontaneous. Yuh-kwang
Shang-ti. The second divinity, Wan-chang, presides over literature, and is the diffuser of renovating influences. The third is Lao-tze. Wan-chang is officially worshipped at every altar twice each year by representatives of the emperor. Wan-chang. Part of the invocation to him runs thus; "From generation to generation thou hast sent thy miraculous influence down upon earth. Thou hast been the lord and governor of learning among men. In upholding that which is right, long hast thou brightly shone and stirred up hearts to thankfulness. . . . May the fumes of this sacrifice and the odour thereof be acceptable to thee. Look down, we beseech thee, on our devotion and our humility."

Not only is imperial worship paid to Wan-chang, but there are temples in every city dedicated to him, often adjoining the colleges. In the principal hall of the temple may be seen an altar and shrine, within which is "a venerable figure, seated in calm and dignified repose, a benign expression manifested in the gilded features, and a flowing beard descending to the lap upon which the hands lie folded. In front stand the narrow perpendicular tablets, set in deep frameworks of elaborate carving, which indicate the titles of the object of worship." In Canton alone there are ten of these temples. His principal temple is at Chu-tung-yun, where Wan-chang is said to have been born, or rather incarnated, for, as with many others of their gods, it is said that a star descended and became incarnate not once, but many times, in virtuous men; his representative in the heavens is a small constellation near the Great Bear. The great regard paid to this deity by the student class in China shows that Taoism has deeply influenced Confucians, in

spite of the old antagonism between these two systems. The image of Ku-sing, the god of Literature we figure, is placed directly in front of Wu-chang's; he represents a particular star.

There is practically no end to the multitude of Taoist



PASSING THROUGH THE DOOR.

deities now worshipped; and it is this, with their ancestor-worship, which gives rise to the saying that in China more gods are worshipped than there are people. They belong to two main classes, deified powers of nature and deified men.

Deified
powers of
nature and
deified men.

There are sea and river gods, star gods, weather gods, agricultural gods. On the sea-coast may be found temples to the spirit of the sea, the king of the sea, and the god of the tide. Dragon-kings have their shrines on the banks of the rivers; they are supposed to reside partly in air, partly in water. Any remarkable phenomenon in the sky or water is often pointed at as a dragon. Many



SACRIFICE TO GOD OF KITCHEN.

of the stars are worshipped as gods, and are regarded as sublimated essences of material things. The earth is described as made up of five kinds of matter—metal, wood, water, fire, and earth; and these are all said to have souls or essences, which when highly purified rose to the starry heavens and became planets, Mercury being the essence of water, Venus of metal, Mars of fire, Jupiter of wood,

and Saturn of earth. The fixed stars are also essences or souls of matter, and there are other invisible ones, which are also called stars by the Chinese. "In this way," says Edkins, "the word star has come to have, in the Chinese language, a meaning additional to the common one. A living material soul, the sublimated essence of matter, is so denominated." The Taoists see in the starry firmament the upper portions of the sea of ether of which our atmosphere forms the lower part. In it the star divinities revolve and powerfully influence the fortunes of men. So it comes to pass that alchemy and astrology, dealing with essences and stars, are so important in the Taoist religion and in Chinese thought.

We cannot devote space to any fuller account of these deities. It is evident that the task would be endless, while a specimen suffices to indicate their nature. Nor can we recount the numberless legends of imaginary genii or spirits, some of islands and mountains, some celestial and residing in various heavens. A complete Taoist temple makes provision for all aspects of the popular Taoist beliefs. There are halls set apart for the superior and inferior divinities, corresponding to the heavens in which they are believed to dwell, and some of them are represented by images. Among them are to be found ancestral worthies, hermits and alchemists, termed collectively Seen-jin; and among higher deities the great god, Yuh-hwang Shang-ti, and the Three Pure Ones already mentioned have the highest place. The former they identify with the Confucian Shang-ti, and make him out to be the ancestor of the hereditary chief priest of their religion, whose family name is Chang. The birthday of the god is kept on the ninth day of the first month.

The Taoists have other trinities besides the Three Pure Ones; one is that formed by the gods of happiness, rank, and old age. These are stars and star gods, and are very common subjects for Chinese paintings and carvings. Another trinity is the San-kwan, the three rulers of heaven, earth, and water, said to form in their unity one great god, and to send down good and

ill fortune on men and save the lost. Another important divinity is the god of riches, worshipped by the trading classes, who believe he causes their profits and losses. The number of temples erected to him is very great. There is even a god of thieves, worshipped by those who wish to gain wealth. The State gods have been readily adopted by the Taoists, who in most cases discharge the rites for them. Among recent additions to the list is Kwan-ti, the god of war, who was raised to the rank of a god in 1856, and made equal to Confucius in particular, because of a victory over the Tai-pings. The description of many of the gods shows a Buddhist colouring, and the style of many of the prayers is Buddhistic, exhibiting similar views of the universe and of the interference of divinities in the affairs of men.



BRINGING BACK THE SOUL OF A SICK MAN INTO HIS CLOTHES ON THE BAMBOO.

A recent further development of Taoism adopts the Buddhist ideas of transmigration of souls in a very gross form, together with an elaborate purgatory and hell. A book called the Divine Panorama, said to be published by the mercy of Yu-ti (the same as Yu-hwang Shang-ti), that men and women may repent and make atonement for their sins, gives a full account of it. In it the souls of men are said to live for ever, and retribution is declared for all evil done in this life. There are

Purgatory
and
remission.



“TALL WHITE DEVIL.”

their congratulations, the ruler of the infernal regions said: “My wish is to release all souls, and every moon, as the day comes round, I would wholly or partially remit the punishment of erring shades, and give them life once more in one of the six paths (the six kinds of existence, see Bud-

said to be ten courts of justice at the bottom of a great ocean under the crust of the earth, and pictures of the punishments inflicted are shown in the temple of the “Spirit of the Eastern Mountain,” an appendage of the temple of the greater tutelary deity of each provincial city. It is related that on the birthday of the saviour, Pu-sa (a brief Chinese rendering of the Buddhist Bodhi sattva, or one who has only to pass through one more human life before attaining Buddhahood, but used by the Chinese for a deity in general, and here for the ruler of the infernal regions), as the spirits of purgatory were offering



“SHORT BLACK DEVIL.”

dhism later). But also the wicked are many, and the virtuous few. Nevertheless the punishments in the dark region are too severe and require some modification. Any wicked soul that repents and induces one or two others to do likewise, shall be allowed to set this off against the punishment which should be inflicted. The judges of the ten courts then agreed that all who lead virtuous lives from their youth upwards shall be escorted at their death to the land of the immortals; that all whose balance of good and evil is exact, shall escape the bitterness of the three states (hell, pretas, and animals) and be born again among men; that those who have repaid their debts of gratitude and friendship, and fulfilled their destiny, yet have a balance of evil against them, shall pass through the various courts of purgatory, and then be born again among men, rich, poor, old, young, diseased or crippled, to be put a second time upon trial. Then, if they behave well, they may enter into some happy state; but if badly, they will be dragged by horrid devils through all the courts, suffering bitterly as they go, and will again be born, to endure in life the uttermost of poverty and wretchedness, in death the everlasting tortures of hell." (Appendix to Giles's translation of "Strange Stories from a Chinese Studio.")

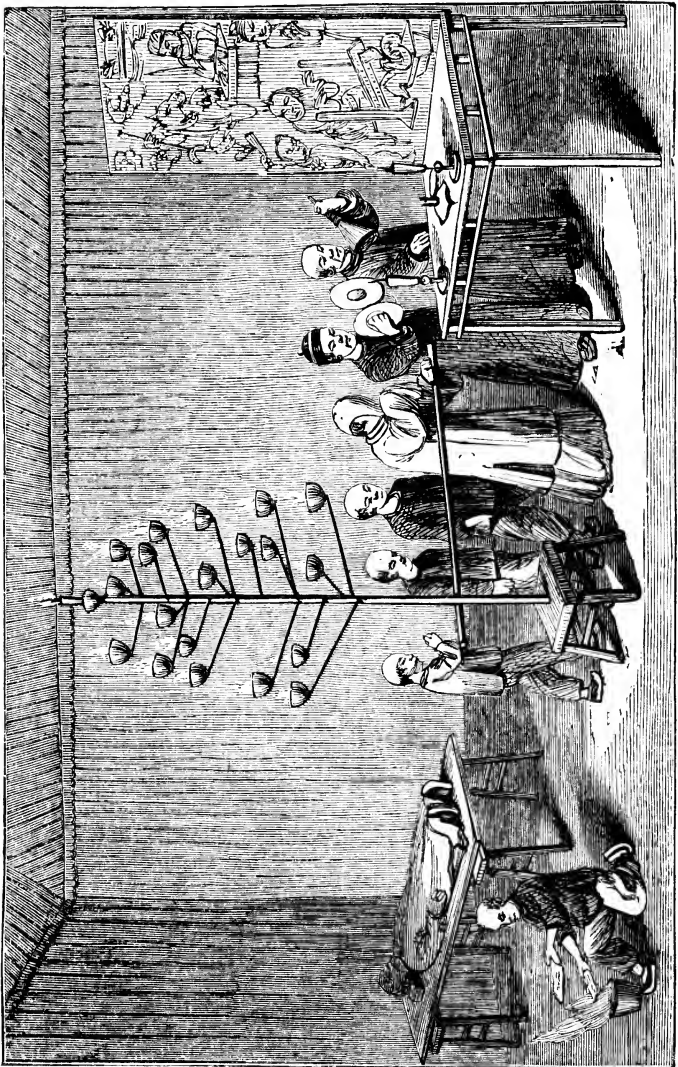
This relaxation in severity of punishments, having been approved by the judges of the ten courts, was sanctioned by the ruler Pu-sa, and then submitted to Yu-ti, who authorised it, and added that any mortal who repented and had had two punishments remitted, if he succeeded in doing five virtuous acts, should escape all punishment and be born again in some happy state; if a woman, she should be re-born as a man. More than five such acts should enable a soul to obtain the salvation of others, and redeem his wife and family from hell.

The description of the various courts as given is too long to quote. One of them has a great gehenna, many leagues wide, with sixteen wards, and the following horrible punishments are said to be ^{Horrible} punishments. inflicted in them, still further exemplifying the Chinese genius for devising tortures. "In the first, the wicked

souls have their bones beaten and their bodies scorched. In the second, their muscles are drawn out and their bones rapped. In the third, ducks eat their heart and liver. In the fourth, dogs eat their intestines and lungs. In the fifth, they are splashed with hot oil. In the sixth, their heads are crushed in a frame, and their tongues and teeth are drawn out," and so on through a sickening catalogue of barbarities. Contrast this with the original teaching of Lao-tze, and it will be seen how far a religion can degenerate, and how childish as well as degraded must be the minds which can accept this as true.

An exaggerated animism marks Taoism as well as Confucianism; and a vast number of the spirits believed in **Dread of evil** are malevolent. The simple Chinaman dreads **spirits.** spirits, and imagines them in all the sounds of the night and in many natural phenomena, as producing sicknesses and continually trying to deceive men. The Taoist priests, little elevated above Mongolian Shamans, except sometimes in cunning, are magicians who find occupation and wealth in overcoming the evil spirits by charms and spells. "The charms," says Dr. Legge, "are figures, and characters, single or combined, drawn and written in grotesque forms. The myriads of doors on which you see them pasted shows the thriving trade that their writers must have. A few years ago, over a large extent of country, men were startled by the sudden and unaccountable disappearance of their pig-tails. An invasion of cholera could not have frightened the people more. It was the work of malevolent spirits! There was a run upon the charm manufactories. It was thought that four characters, mysteriously woven together and wrapped up in the pigtail, warded the spirits off."

In this connection we must mention the practices known as *feng-shui*, or wind and water, ceremonies by which the spirits of air and water are propitiated, and including the repose of the dead, the influence of the dead upon the welfare of the living, the selection of sites for dwellings, and of graves for the dead. Every individual has three souls, the rational in the head, the sensuous in the breast, and the material in



TURNING AROUND THE BRIDGE LADDER.

the stomach. At death the first may become fixed in the memorial tablets, the second in the tomb, the third escapes into space and seeks to enter some other body. If proper observances are neglected, it will become hostile to the family. Incense sticks are kept constantly burning at the entrance of houses and shops, in order to prevent the entrance of these and other malignant spirits.

The selection of a grave is of the utmost importance, and must be performed by persons skilled in interpreting signs or in inventing them. "I have known **Selection of graves and sites.** bodies kept unburied," says Dr. Legge, "lying in their large and carefully cemented coffins, for a long time, from the difficulty of selecting the best site for the grave. I have known great excitement and expenditure in connection with the removal of a coffin from a grave which had turned out unpropitious, to one that was likely to enable its tenant to rest in peace, and leave his family circle unmolested." The same spirit pervades all kinds of practices. Good and evil spirits being continually passing to and fro, it is most necessary to build houses, make roads and bridges, canals and wells, in such a way as to obstruct the evil and aid the journeys of the good spirits. In every part of the country mines and quarries have been filled up owing to complaints that they have caused bad harvests by letting the demons pass. Neighbours accuse each other of having turned the good spirits aside by making changes on their lands. The planting of a tree on a favourable spot or a new tower, rightly built, may bring fortune to a whole district. All straight lines are disastrous, while curves in anything promote prosperity; good spirits come from the south, evil spirits from the north.

No wonder that the Taoist priests are despised by the educated Chinese, and win their chief spoils from the ignorant; but the extent to which they have received recognition by the Government in connection with the State religion is undoubtedly an evil. The priests are supposed to study five years, but practically they do little but assist the acknowledged priests, learning their tricks and practices, and a certain amount of knowledge which

will enable them to give proper "oracles" in answer to the prayers of the sick and dying. Their morals are low, and their nunneries are generally believed to be haunts of vice. There is scarcely any religion of a great people which can surpass Taoism in degradation. A volume could readily be filled with descriptions of their ceremonies and practices, but our space is exhausted. Mr. Doolittle's "Social Life of the Chinese" may be referred to for abundant information on this head.

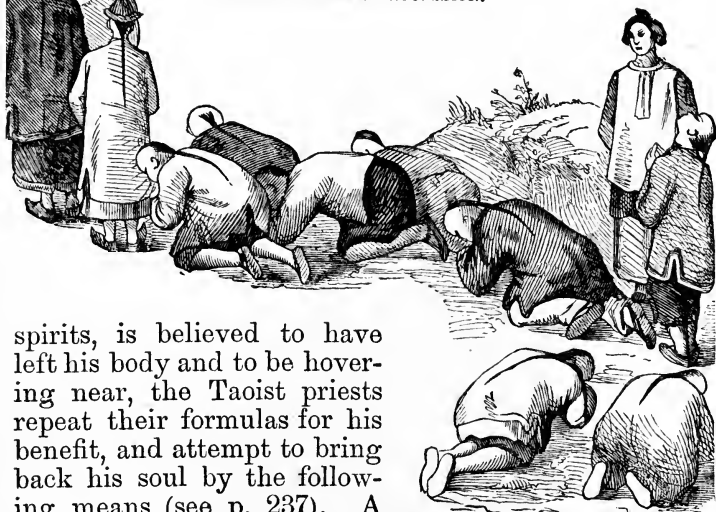
We must briefly describe some of our illustrations, not otherwise referred to. "Passing through the Door" (p. 234) is an important ceremony for children, performed more or less frequently till childhood is over. Taoist priests come to the house, arrange an altar, place on it censers, candlesticks, and images of gods, especially that of the goddess "Mother"; and also a table full of various eatables. Certain goddesses are invited by name to be present, by ringing of bells, beating of drums, and reciting the names and residences of the goddesses. The priests recite prayers and invitations while the goddesses partake of food. The "door" to be passed through is made of bamboo covered with red and white paper, and is seven feet high. After several ceremonies, a procession is formed to pass through the door, the head of the family and all the children following. This is repeated several times, the "door" being successively removed to all corners of the room, while the priest recites various formulas. Soon after, the door is cut to pieces and publicly burnt. The idea is, to benefit the children by causing them to recover, if sick, or to continue well if in good health.

Incense and candles are regularly burnt before the god of the kitchen on the first and fifteenth of every month, morning and evening; some do it daily. An annual sacrifice of meats (p. 235) is made to the kitchen god, and, together with mock money, is put upon the kitchen furnace before a slip of paper representing the god. The Chinese believe that the kitchen god ascends to heaven and reports to the supreme ruler the behaviour of the family during the year.

When a man is very ill, and his spirit, or one of his



CHINESE FUNERAL PROCESSION.



spirits, is believed to have left his body and to be hovering near, the Taoist priests repeat their formulas for his benefit, and attempt to bring back his soul by the following means (see p. 237). A long bamboo with green leaves at the end is taken, and a white cock is often fastened near the end. A two-foot

measure is suspended from the bamboo, and to it is fastened a coat recently worn by the sick man. A mirror is so arranged as to occupy the place where the head would be, one of the family holds the bamboo as shown in the illustration, while a priest repeats his formulas, with the name of the sick person, to induce his spirit to enter the coat. If the pole turns round slowly in the hands of the holder, success is believed to have been attained, and the spirit can be taken back to the sick man; the coat is then placed as soon as possible on his body.

"Tall White Devil," and "Short Black Devil" (p. 238), are only foreigners' names for two of the five images of emperors or rulers who control epidemics, and which are paraded about the streets of Fu-chow. The image is formed of a bamboo framework in each case, covered with a garment, and carried by a man standing inside it.

Our illustration on p. 241 depicts a strange custom observed by many families soon after a death. First has come the loud outburst of lamentation immediately following death. The deceased being believed to be unable to see how or where to walk, candles and incense are lighted to enable him to see. After the body has been laid out, the sons-in-law of the deceased erect a sort of bamboo chandelier as seen in our engraving, the body is on a table on one side of this, another table has candles and incense, and some large paper placards describe or depict the state of the departed. The long pole is pushed gently by the eldest son, followed by the married daughter covered by a veil, and the rest of the family; so the bridge-ladder is slowly pushed round several times, while the priests chant a liturgy to the sound of cymbals, and all lament and weep loudly. This is done in daylight. The object is to assist the deceased on his way to the abode of the dead, the pole or bridge aiding him to cross rivers, the tree-like ladder to climb steep places. After this wine and food are offered to the deceased by the eldest son; the feelings of the dead man being manifested by the way in which their small copper "cash" behave when shaken out of his sleeve. Very many other ceremonies are observed by the truly devout before the body is consigned to the

grave, everything being designed either to show the sorrow of the living or to comfort or help the deceased. Many of these customs are observed for months. They vary, like others mentioned, from district to district.

On the forty-second day after death, it is believed that the spirit arrives at a certain place in the other world, whence he looks back on his old home and becomes for the first time aware of his own decease. He is then supposed to lose his appetite and to be unable to partake of the food provided for him, afterwards he is provided with one large last meal, signifying that he must thenceforth procure and cook his own food, and at the same time a large amount of mock paper money is provided for him and burnt.

[In addition to works already quoted, Mr. H. A. Giles's "Gems of Chinese Literature," 1884, and "Chuang-tzu" (or Chwang-tze), 1889, may be consulted with advantage.]





CHAPTER XI.

Shin-toism (Japan).

Japanese less religious than Chinese—The way of the gods—Resemblance to Taoism—Erection of temples—Ancestral worship—Shin-to mythology—The sacred mirror—Modern reformers of Shin-toism—Results of the late revolution—Hirata's views—The old liturgies—Hirata's ritual—The god and goddess of wind—Parted spirits—The rulers of the Unseen—The spirits of the dead—Classes of temples—The uji-gami—Household gods—Priesthood and services—Shin-to temples—The torii—The temples of Isé—Ritual—Re-building of temples.

JAPAN is by no means so interesting in a religious point of view as China. The people are as a whole less concerned about religious matters, and less under the influence of the dread of unseen powers. As in China, religions exist side by side without inconsistency or clashing; in fact, the vast majority of the people may be described as Shin-toists as well as Buddhists, and few profess either religion exclusively, except in the province of Satsuma, from which the Buddhist priests have long been excluded. A philosophical system known as Siza, having some resemblance to Confucianism, is professed by many of the upper classes, while also adhering to Shin-toism; it is essentially a system of moral truths and maxims.

The term Shin-to literally means the way of the gods or genii; but the Japanese word which renders the two Chinese characters Shin-to is Kami-no-michi. There is no doubt whatever that it is properly described as animism, and is largely developed from ancestor-worship. Thus there is a remarkable resem-

blance in essence to Chinese Taoism and ancestor-worship, though the exaggerated features of the Chinese types are absent. The Shin-to cult is very ancient, probably dating from before the Japanese immigration, while the name Shin-to only came into use after the introduction of Buddhism, as a means of distinguishing between the two. It is useless to speculate which originated first, the worship of ancestors, or that of the nature-deities. From time immemorial offerings have been presented to the household or family spirits or deities, consisting of swords, food, clothing, horses, etc., all of which are of the class usually offered to ancestral-spirits. Very early no doubt the spirit or spirits worshipped by the ruler acquired pre-eminence. When the worship of the spirits of trees, animals, rivers, rocks, wind, fire, mountains, and heavenly bodies arose, we cannot tell, but it could scarcely have been till a subsequent period that the Mikado's earliest ancestor was identified with the sun, for which a separate temple was erected at least fifteen hundred years ago, and a daughter of the Mikado was appointed chief priestess. Then the erection of temples to ancestors became general, but they were of a simple character, and usually contained no image of the god, but merely a mirror as an emblem. These temples had priests who were either direct descendants of the deified ancestor or of his chief attendant; and this custom largely continues to the present day: Thus ancestral worship is a very essential element in Japanese religion; and, as Mr. Satow tells us, "in almost every Japanese house, by the side of the domestic altar to the Shin-to gods will be found the shrine of the favourite Buddhist deity, and the memorial tablets of dead members of the family, who immediately on their decease become 'Buddhas' to whom prayers may be offered up." There can be little doubt that the most popular and most worshipped gods are those who are the reputed ancestors of the Mikado, and deified heroes even of modern times. So much is this the case that no separation or distinction is made by the Japanese between the Shin-to mythology and their own national history.

National egotism makes Japan the first country created, and does not trouble itself about the rest of the world. The oldest cosmogony, the *Kojiki*, Shin-to mythology. dating from the eighth century A.D., recounts that at the beginning of the world three gods came into existence in succession, named the Master of the Centre of Heaven, the August High-August-Producing Deity, and the Divine-Producing Deity. Then followed a series of pairs of deities, representing the stages of creation, concluding with Isanagi and Isanami, the two parents of the earth, sun, moon, and all living creatures. A most fanciful origin of all these and of many things on earth from these two parents is related. Amaterasu, the sun-goddess, was the ancestor of the first Japanese sovereign. Jimmu Tenno, descended from Ninigi-no-mikoto, the adopted grandson of the sun-goddess, is the early ruler from whom the sovereign known to Europeans as the Mikado is descended, the name by which he is known to the Japanese being Teushi, or Son of Heaven. When the sun-goddess made Ninigi sovereign of Japan, she delivered to him "the way of the gods," and decreed that his dynasty should be immovable as long as the sun and moon should endure. She gave to him three sacred emblems, the mirror, sword, and stone, saying as to the first, "Look upon The sacred mirror. this mirror as my spirit, keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence." The story is, that in the year 92 B.C. the reigning Teushi removed it to a temple, whence, after further removals, it was deposited, in B.C. 4, in the Naiku temple or palace at Yamada, in the province of Isé. Most extravagant names are given to the various deities, each name being preceded by "Kami," which is applicable to a god, goddess, or spirit, while the Mikado's ordinary title is O-Kami. It must be borne in mind that the translation god for this term, is liable to be misleading, for its real meaning is simply "superior," and very varied significations may be given to it.

A remarkable revival of pure Shin-to took place in the last and present centuries, endeavouring to discover and

re-establish the ancient religious belief as it was before
Modern Buddhism and Confucianism modified it. It
reformers of has produced several notable scholars, especially
Shin-toism. Mabuchi (1697-1769), Motoori (1730-1801) and
 Hirata (1776-1843). The latter published something like
 a hundred separate works. From the ninth to the seven-
 teenth centuries Buddhism was paramount in Japan, in-
 cluding and absorbing most of the old Shin-toism. But
 the revival of the older views by these scholars caused
 a very marked reaction, the support of the Mikado and
 his court being obtained for them while the Shogun and
 his following disliked them. The new school hoped, at
 the revolution of 1868, to get Buddhism suppressed, and
Results of Shin-to made the one national religion; but
the late Western ideas and a certain carelessness about
revolution. religion combined to limit the reform to a
 liberation of Shin-toism from the fetters of Buddhism, and
 the separation of one from the other. The Buddhist
 priests were expelled from the Shin-to temples, and the
 excrescences and additions which they had imposed upon
 them were taken away, including many treasures and
 architectural ornaments. Nevertheless Buddhism once
 more proved its power of overcoming obstacles and opposi-
 tion, and has recently been regaining much of its former
 influence, while Shin-toism has again declined. Still its
 temples are supported by the Government and by local
 revenues, and certain yearly festivals at court are attended
 by all the principal officials. Yet on the whole it occupies
 about the same position that it has done for a thousand
 years past.

The result of Hirata's studies is, that in ancient times
 the celebration of the worship of the gods was the chief
Hirata's duty of the Mikado. When the first Mikado
views. descended from heaven, he was instructed by
 his divine ancestors how to rule the country. They taught
 him that everything in this world depended on the spirits
 of the gods of heaven and earth, and that consequently
 their worship was of primary importance. The gods (or
 spirits) who worked injuries must be appeased, so that
 they might not punish those who had offended them; and

all the gods must be worshipped, so that they might be induced to increase their favours. The art of government was termed "worshipping," and personal worship by the sovereign was essential. Consequently the early Mikados regularly prayed that the people might have sufficient food, clothing, and protection from the elements; and twice a year they celebrated the festival of general purification, by which the whole nation was purged of calamities, offences, and pollutions.

However firmly Hirata believed that he was relating the old beliefs before the influence of Chinese thought, we cannot fail to see here a similar idea to that of the Chinese State religion; and thus we may date both back to a period in the dim past when the Chinese and Japanese stocks had not yet separated. The rites of Shin-to for many centuries occupied a conspicuous place in the rules and ceremonies of the court, ten of the fifty volumes of the Yengi Shiki being devoted to them, including liturgies for the general festivals, the names of 3,132 gods in 2,861 temples at which the Court worshipped, either personally or by envoys. Every important matter was preceded by worship of the gods. Hirata says that, as it is the duty of subjects to imitate the incarnate god who is their sovereign, every man must worship his ancestors and the gods from whom they spring; but as the number of gods possessing different functions is so great, it is convenient to worship only the most important by name, and to include the rest in a general petition. Those who cannot go through the whole of the morning prayers, may content themselves with adoring the emperor's palace, the domestic spirits, the spirits of their ancestors, their local patron god, and the deity of their particular calling. His view of the superiority of the Mikado's prayers is clearly shown in the following extract. "In praying to the gods, the blessings which each has it in his power to bestow are to be mentioned in a few words, and they are not to be annoyed with greedy petitions, for the Mikado in his palace offers up petitions daily on behalf of his people, which are far more effectual than those of his subjects. Rising early

The old liturgies.

Hirata's ritual.

in the morning, wash your face and hands, rinse out the mouth, and cleanse the body. Then turn towards the province of Yamato, strike the palms together twice, and worship, bowing the head to the ground. The proper posture is that of kneeling on the heels, which is ordinarily assumed in saluting a superior."

Hirata gives the following explanation of the names of the god and goddess of wind: "Their first names mean Pillar of Heaven and Pillar of Earth, and they are given because the wind pervades the space between Heaven and Earth and supports the former, as a pillar supports the roof of a house. Part of the prayer to these deities runs thus: "I say with awe, deign to bless me by correcting the unwitting faults which, seen and heard by you, I have committed, by blowing off and clearing away the calamities which evil gods might inflict, by causing me to live long like the hard and lasting rock, and by repeating to the gods of heavenly origin and the gods of earthly origin the petitions which I present every day, along with your breath, that they may hear with the sharpness of the forthgalloping colt." Hirata classifies faults into those committed consciously and unconsciously. The latter, he says, are committed by every one; and if we pray that such as we have committed may be corrected, the gods are willing to pardon them. By evil gods he means bad deities and demons who work harm to society and individuals. These spirits originated, he states, from the impurities contracted by Izanagi during his visit to the nether world, and cast off by him during the processes of purification. They subsequently increased in number, especially after the introduction of Buddhism. The two deities of wind can, he says, blow away anything it pleases them to get rid of, including the calamities which evil spirits endeavour to inflict. Men are dependent upon them for the breath which enables them to live; and therefore it is right to pray to them for long life, and to carry their prayers to the gods.

Another prayer given by Hirata, illustrates a curious Shin-to doctrine, according to which a god throws off

portions by fissure, producing what are called Parted Spirits, with special functions. Thus a grand-daughter of the god of fire and the goddess of soil is described by eight different names, which signify that she is goddess of all kinds of food. Two of the parted spirits thrown off by her are named producer of all trees and parent of all grasses. Strange to say, we hear of the dead body of this goddess of food, from which dead body rice and other seeds, cattle, and the silkworm were produced. Consequently it early became a custom to worship this goddess on moving into a new house, built as it was of the wood and thatched with the grass of which she was the creator.

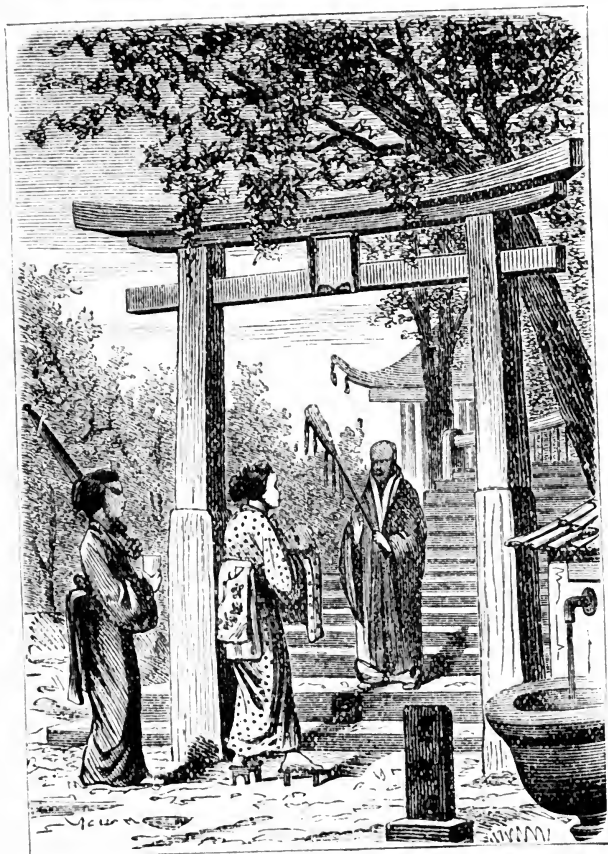
The paired grouping of the gods is very noticeable in Japan. One of the most noteworthy parts of Hirata's "Tama-dasuki" is that which refers to Oko-kuni-nushi, who rules the Unseen, and his consort Suseri-bime. The term Unseen, he says, includes "peace or disturbance in the empire, its prosperity and adversity, the life and death, good and bad fortune of human beings, in fine, every supernatural event which cannot be ascribed to a definite author." A man's secret sins draw down upon him the hatred of the invisible gods, who inflict diseases, misfortunes, short life, etc. Conversely, the gods bestow happiness and blessings on those who practise good, giving them exemption from disease, good luck, long life, and prosperity to their descendants. Hirata's teaching here becomes more lofty, and worthy of all commendation. "Never mind the praise or blame of fellow-men," he says, "but act so that you need not be ashamed before the gods of the Unseen. If you desire to practise true virtue, learn to stand in awe of the Unseen, and that will prevent you from doing wrong. Make a vow to the god who rules over the Unseen, and cultivate the conscience implanted in you, and then you will never wander from the way. You cannot hope to live more than a hundred years under the most favourable circumstances; but as you will go to the unseen realm of Oko-kuni-nushi after death, and be subject to his rule, learn betimes to bow down before him."

We are told by Hirata that the spirits of the dead continue to exist in the unseen world, which is everywhere **The spirits of** about us, and that they all become gods (kami) **the dead.** of varying character and degrees of influence. While some reside in temples built in their honour, others hover near their tombs, and continue to render services to their prince, parents, wife, and children as when they were in the body.

Just as in China, we find chief provincial temples, city temples, and village temples; and all new-born infants **Classes of** have to be presented to the local deity to be **temples.** put under his protection. The local deity is correctly called "god of the native earth or land." There are other local deities (uji-gami) which really signify the common ancestor of a number of people who bear the same name, or one who has merited equivalent honours by benefits. The local differences between people, animals, and plants, are explained as being due to the different **The** character of the patron god. All the *uji-gami* **uji-gami.** are supposed to rule the fortunes of human beings before and after birth, and even after death. In some provinces it is customary before starting on a journey to proceed to the temple of the local uji-gami and beg for his protection. The priest then gives him a paper charm to protect him from harm on the road; the traveller also takes a little sand from the site of the temple, which he mixes in small quantities with water and drinks on the journey whenever he feels uncomfortable. The remains of the sand must be duly returned when he gets back, and naturally he returns thanks for the protection afforded. It is a still more serious event when a person removes his residence to another place. The uji-gami of his old home has to make arrangements with that of the new one, else all will not be right. Consequently the man must take due leave of his old uji-gami, and pay a visit to the new one as soon as possible. Whatever may be the apparent reasons which a man may think have induced him to change his residence, it is said that there can be only two; one being that he has offended the uji-gami of his old home and is expelled,

the other, that the uji-gami of the new home has arranged his removal.

The household gods of the Japanese represent the most



JAPAN: PRESENTING NEW-BORN BABE IN SHIN-TO TEMPLE.
(The archway in front is the general symbol of Shinto.)

universally practised form of Japanese worship. Their shrine contains tablets covered with paper, on Household gods, which are painted the titles of the gods of Isé, and of other gods in whom the householder places his

trust. Before these tablets the householder offers up on particular days, such as the first day of the year, the 2nd, 15th and 28th of the month, saké, the favourite Japanese drink, rice, and leafy twigs of the sacred tree (*Cleyera Japonica*) belonging to the camellia and tea order. Every evening a saucer of oil with a lighted wick in it is placed before the domestic shrine. The following is Hirata's version of the proper prayer to be made before it: "Reverently adoring the great god of the two palaces of Isé in the first place, the eight hundred myriads of celestial gods, the eight hundred myriads of terrestrial gods, all the fifteen hundred myriads of gods to whom are consecrated the great and small temples in all provinces, all islands, and all places of the Great Land of Eight Islands (Japan), the fifteen hundred myriads of gods whom they cause to serve them, and the gods of branch palaces and branch temples, and sohodo-no-kami (the scare-crow, reputed to know everything in the empire), whom I have invited to the shrine set up on this divine shelf, and to whom I offer praises day by day, I pray with awe that they will deign to correct the unwitting faults which, heard and seen by them, I have committed, and blessing and favouring me according to the powers which they severally wield, cause me to follow the divine example, and to perform good works in the Way."

Shin-toism is remarkable for its lack of public services, for the inconspicuous part played by its priests, and for **Priesthood and services.** the simplicity of character of its temples. The priests are not celibates, and may take up any other calling. They offer morning and evening sacrifices, and when so engaged wear a long loose gown with wide sleeves and a girdle, and on the head a black cap bound round the head by a broad white fillet. The priests recite prayers and praises of which we have given some types, and present offerings of rice, fish, fruits, flesh, saké, etc. A general purification service is held twice a year in many of the principal Shin-to temples, to wash away the sins of the people with water. Formerly it was practised also in individual cases; and sins or crimes were expiated by the sacrifice of valuable gifts in proportion to the fault committed.

Shin-to temples usually have a chapel of two chambers, the inner containing the emblem of the god, usually a mirror, sometimes a sword, or even a curious stone, which the priest himself may only see rarely, and kept in a box within other boxes, covered with many wrappings of silk and brocade. The outer hall contains an upright wand, from which hang pieces of white paper cut out to resemble the offerings of cloth anciently made at festivals. In front of the chapel, and connected with it by an ante-chamber, may usually be seen an oratory, sometimes with a gong over its entrance, by ringing which the worshipper calls the attention of his god; sometimes this oratory is only a shed on four uprights, before which the worshipper bows and clasps his hands together, but utters no audible prayer; he then throws a few copper coins on the floor and departs. The priests of these temples eke out their scanty income by selling slips of paper bearing the title of the god as charms. Near the main building there may often be additional buildings dedicated to various Shin-to deities; around the whole is a grove of trees. There is no elaboration of architecture or design or colouring in these temples, the type of which is said to be the primeval hut, many having thatched roofs, though some are tiled or have coppered roofs. Normally, they are made entirely of wood, of the finest quality; the flooring is wooden, raised some feet above the ground, allowing of a balcony all round outside, approached by a flight of steps.

Another distinctive feature of a Shin-to temple is the *torii*, literally "bird-perch," an arch of very plain form at the entrance to the grounds, and often repeated at intervals up to the temple. It is never decorated with carving, but is sometimes made of stone or bronze, or painted bright red and inscribed with the names of the gods to whom the temple is dedicated.

There were formerly many highly decorated temples, but this was the work of the Buddhists when they got control of them. In the precincts of many temples they erected pagodas, chapels to their deities, bell and drum towers, etc. All the distinctively Buddhist buildings in

Shin-to grounds were, however, destroyed after 1808; but the chapels which they had built to Shin-to gods were left untouched, so that many of these remain, highly decorated with carvings, gilt fastenings, and bright colouring.

The famous temples of Isé at Yamato, the Naiku and the Geku, show the pure Shin-to simplicity, and are **The temples of Isé.** among the most ancient shrines of the religion. They are annually visited by great numbers of pilgrims. At these temples, says a recent visitor, are to be seen "no grandeur of form or cunning workmanship, no sacrifices, hardly any symbols. Except that the main posts are supported on hewn-stone blocks instead of entering the ground, that the floors are raised, and that wooden walls have taken the place of mats, the buildings approximate in form and structure to the primeval Japanese hut. Wood and thatch form the materials; brass, bronze, and iron, scantily used, the sole adornments; plain fences of posts, rails, and palisades the outer and inner cathedral enclosures. There is no patch of paint or scrap of carving—no colour but the browns and drabs of thatch and weather-worn woodwork. For gateways there are merely open *torii*, constructed of bare round logs, in the form with which the world is now familiar; for gates nought but hanging screens of thin white silk; for sacrifices, daily offerings of water, rice, fish, salt, and other simple products of the land and sea. The very lamps for the service of the temple are of coarse white paper, decorated only in black, with the chrysanthemum flower, which is the crest of the Son of Heaven. As for emblems, they too are of the same simple and unaffected type. Rice-straw ropes and wisps, sprigs and wands of the rare and sacred *sakaki* tree (*Cleyera Japonica*), hanging slips of notched white paper—each symbolical of some incident in the well-known legend of the Sun-goddess's enticement out of the cave to which she had retired, in wrath and pain, from the Moon-god's violence—that is all. Though the sacred mirror and its copies are there too, they are never now seen by human eyes. For each there is a spruce-wood box, shrouded in a wrapper of plain white silk and covered

by a wooden cage, which again is completely hidden under a voluminous silken mantle. Within the box reposes the mirror, in a sack of brocade, or rather in a succession of sacks, for, as soon as one begins to perish from age, a new one is added without removing it.

“Of public ritual at these shrines there is virtually none, except on occasional feast-days; and even then it is of the most unpretending kind. Two or three plain-robed priests, calling the deity’s attention by strokes upon a gong, recite short prayers and formulas for a few minutes, worship, bow the head, and retire. Now and then the *kagura*—a maiden dance of great antiquity, and said to be emblematic of the goddess Uzume’s choragic feats before the cave of Amaterasu—is performed in a building outside of the temple; but it is not a feature of the ritual proper. And the lay-worshippers; what of them? Again the same tale of profound simplicity. First, purified by washing their hands in the neighbouring river, they advance to the silk screen at the fourth *torii*, cast a few coppers into the receptacle for tribute, clap their hands twice together, and then, with bowed heads and bended knees, or in a kneeling posture, remain for a minute or so in silent or muttered prayer. Petitions for prosperity and long life, for correction of faults, and exemption from evil, sin, calamity, and pestilence—these, with humble expressions of worship, all in the fewest possible words, form the Shin-to believer’s prayer.”

These temples are allowed to decay by natural processes, although every part of the grounds is kept scrupulously neat and clean. But the buildings are renewed every twenty years, not by pulling down one set and building another in its place, but by using a precisely similar site near by, and building the new temple on it, reproducing the old one most exactly in every detail. Thus two sites are alternately occupied. The trees in the surrounding groves are the finest in Japan.

Such is the Shin-to system of Japan, which, evidently akin to the State and ancestral worship of China, falls

short of it in the slightness of its associated moral teaching. Perhaps this is the reason why it appears to have on the whole but a moderate hold on the Japanese, and why they have shown so much readiness on the one hand to accept the more definite moral teaching and the more astounding marvels of Buddhism, and on the other to throw aside ancestral beliefs, and seek a new philosophy and religion from Europe.

[“Introduction to Murray’s Handbook for Japan: Religions,” by E. M. Satow. “The Revival of Pure Shin-to,” and other papers in “Transactions of Asiatic Society of Japan.”]



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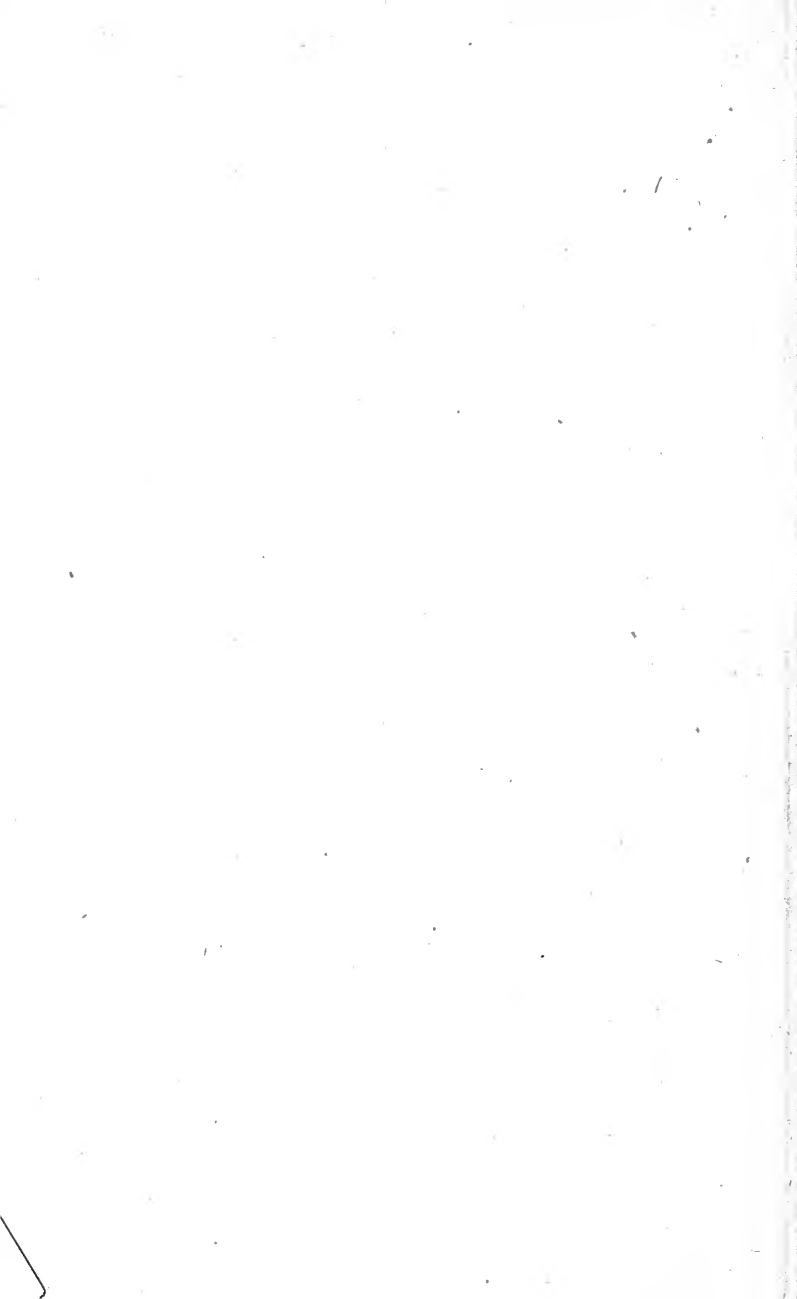
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